

THE
PROTESTANT CONFEDERATE
AND MIRROR OF TRUTH.

No. XVI.

"NO POPERY."

VOL. I.



HENRY VIII. COMMANDING THE TRANSLATION OF THE BIBLE.

[ONE PENNY.]

KING HENRY COMMANDING THE TRANSLATION OF THE BIBLE.

THE personal character of King Henry the Eighth is an objection constantly raised by the subjects of the popedom against the divine foundation of Protestantism. Whilst it is a doctrine of Christianity that the personal purity of the secondary agents is not always regarded by the Head of the church, in those moral revolutions of the world that extend its dominion and secure its peace, it is unnecessary for us to attempt any vindication of Henry's character. The wisdom and mercy of the Lord, who makes "the wrath of man to praise him," is that which we admire, and for which we should be grateful, in the redemption of British Israel from a long and grievous bondage, by the subordinated ambition of an acknowledged tyrant.

The main instrument in bringing about the reformation from Popery, was that which from the beginning has been the means of the church's preservation and revival, the circulation of the Scriptures in the vernacular tongue.

Moses, the prophets, and the apostles, wrote in the vulgar tongue; Christ directed the people to search the Scriptures, and as soon as any nation was converted to the Christian religion, the bible was translated into their language, nor was it ever taken out of the hands of the people till the Christian religion was so corrupted, that it was not safe to trust them with such a book, which would have so manifestly discovered their errors; and the legends, as agreeing better with those abuses, were read instead of the word of God. So Cranmer looked on the putting the Bible in the people's hands, as the most effectual means for promoting the reformation; and therefore moved, that the king might be prayed to give order for it. But Gardiner, and all the other party opposed this vehemently.

At court, men were much divided on this point; some said, if the king gave way to it, he would never be able after that to govern his people, and that they would break into many divisions. But, on the other hand it was said, that nothing would make the difference between the pope's power and the king's supremacy appear more eminently, than if the one gave the people the free use of the word of God; whereas the other had kept them in darkness, and ruled them by a blind obedience. It would be also a great means to extinguish the interest that either the pope or the monks had in England, to put the Bible into the people's hands, in which it would appear, that the world had been long deceived by their impostures, which had no foundation in the Scriptures. These reasons, joined with the interest that the queen had in the king, prevailed so far with him, that he gave order for setting about this with all possible haste; and within three years the impression of it was finished.

LOUGH DERGH.

NOTHING can be more desolate than the landscape around Lough Dergh. Barren, heathy hills surround it on all sides, possessing neither form nor elevation, to give the slightest interest to the scene. The lake is considered to be about nine miles in circumference. As I descended towards the shore of the lake, I could see that the island, which is not quite a mile from the shore, was entirely covered with persons; and on the bank, which I soon reached, I found upwards of two hundred pilgrims waiting to be ferried over. They were generally respectably dressed. Some were sitting; some lying on the grass; some, more impatient, were standing close to the water, waiting the arrival of the ferry boat; and some, more impatient still, had been warned into devotion by the distant view of the holy place, and were already on their knees. They were of all ages; and about three-fourths of the number were women. At length the ferry-boat arrived from the island, bringing a cargo of those whose penances were concluded; and who did not generally exhibit in their appearance and countenances that expression of satisfaction which might be expected amongst those who had just abridged, by some thousands of years, the term of their purgatory. The boat having discharged its cargo, a new cargo was quickly found; and before I was permitted to approach the holy place, it was necessary that I should send the letter with which I was provided to the prior, who might grant or refuse the leave requested. Meanwhile, until the boat should return with the reply, I took advantage of my opportunities, and improved my acquaintance with some of the pilgrims—women—who had returned from the island, and who were resting on the grass before commencing their homeward journey. I chanced fortunately to light upon a group of very communicative persons, who seemed more desirous of telling than of concealing—with the view, no doubt, of exalting the excellence and advantages of the services in which they had been engaged; and, as one reason for telling me some of the secrets of Lough Dergh, they said that I, being a Protestant, should not be able to see any thing on the island. I thought at first they meant that the holy doings there would be miraculously concealed from the profane eyes of a heretic; but I found that the hindrances were to be merely human. I was told that the moment it was known to the prior that a stranger was about to visit the island, orders were issued to suspend all devotions—and this I afterwards found to be true. The pilgrims may remain at the station three days, six days, or nine days; and some have even been so far indulged as to have permission granted to them to fast, pray, and to do penance for 15 days. But this is an especial favor. Nothing is eaten or drunk during the whole of the time any one remains on the island, excepting bread and water, or meal and water. Bread and meal can both be purchased on the island; but most of the pilgrims

carry their scrip along with them. I was considerably surprised when, upon my remarking that with only one meal of bread and water in 24 hours the pilgrims must become faint, the woman with whom I was speaking said, 'Oh, no, the wine revives us, and gives us strength.' 'Wine!' said I; 'then you have wine: who pays for the wine?' 'Oh,' said she, 'it costs nothing; but I see your honor doesn't understand.' And then she explained to me the pleasant contrivance by which the pilgrims are regaled with wine, free of expense to them or any body else. The water of the lake is boiled, and, being blessed, is called wine; and it is given to the faint and greedy pilgrims as hot as they are able to swallow it. One of the women showed me her lips covered with blisters, from the heat of the 'wine' she had drunk; and I no longer doubted of the fillip it must give to one's sensations to have some half boiling water poured into an empty stomach. I was assured the effect was wonderful; and I well believed it. The penances consist of constant prayer, fasting and want of sleep. Before leaving the island, every pilgrim must remain 24 hours *in prison*, as they call it. Here they neither eat, nor drink, nor sleep. Not even the renovating 'wine' is allowed during these 24 hours: and means are also taken to prevent those *in prison* from sleeping. A person is appointed for this purpose; but I was assured that the office of keeping each other awake is generally kindly performed by each other, from the best of motives, I dare say; for the whole efficacy of the penance is nullified by the indulgence of sleep. The penance of praying around the saints' beds is also practised. These are little circular stone walls, with stones and crosses inside, which are called saints' beds; and around these, on their knees, the pilgrims perform their 'stations,' repeating at certain spots a certain number of prayers. I inquired whether these revolutions were performed on the bare knees, and the answer was, that this depended upon circumstances. The sum exacted from the pilgrim for all the comforts of St. Patrick's purgatory, including *wine*, amounts to 1s. 4½d.; of which 6½d. is paid for the ferry. If, however, the penitent choose, there is nothing to prevent him from being generous; and it is not improbable that his generosity may be acceptable. Every pilgrim who is a candidate for the benefits of Lough Dergh must bring with him a recommendation from the parish priest. I inquired particularly whether the priest encouraged the pilgrimage or dissuaded from it. The answer was, that he sometimes enjoins it, but most commonly does not influence the applicant one way or another. It is evident that the country priest has no interest in recommending the pilgrimage, since the absence of his parishioners and the expense of the pilgrimage will diminish rather than increase his revenue.

After waiting about an hour, during which the crowd of arriving pilgrims had greatly increased, the boat returned with another freight, and with the permission required. I immediately took my seat in the boat, and watched the extraordinary scene that

ensued. The boat is capable of containing from forty to fifty persons; but hundreds press forward to it. No one, however, is admitted without a ticket previously obtained and paid for; and a thick-set blustering fellow, and one or two assistants armed with sticks, stand at the side of the boat, pushing back, by main force, those who are not to enter; and just as roughly thrusting forward those who are to be favored. The pilgrims are stowed like so many brutes in the bottom of the boat, from front to stern—the master shoving and pushing them as he would a drove of pigs; and I believe no one could contemplate the whole scene without being forcibly reminded of the paintings, which all are familiar with, of Charon and his cargo of damned. I was told by the master of the boat, that strangers are generally ferried over in a separate boat, and that I was particularly honored by being permitted to go in the same boat with the pilgrims. When the complement was completed we shoved off; and the water being agitated, we had the advantage of the pilgrims' prayers all the way. As we approached the island, though still at some distance from it, I could see the crowd in motion; but as we approached nearer, the order had gone forth, and all were at rest from their penances and prayers. The moment we reached the island the pilgrims in the boat were driven on shore—most of them through the water; but I waited a few minutes the arrival of a priest, under whose guidance I visited and walked over the island. Every spot was crowded—there was not a vacancy of a yard square over the whole surface of the island. All were seated on the ground with books, and most of the women with rosaries in their hands; but it was evident that all devotions had been ordered to be suspended. No one either moved or spoke. I passed through the chapel, where four priests were seated, and the floor of which was entirely covered with pilgrims seated on it; and I looked into the confessional, which was every bit as crowded; and, after preambulating every part of the island, I may venture to say, that there could not have been fewer than two thousand persons upon a spot not three hundred yards long and not half that breadth. There used formerly to be a cave on the present site of St. Patrick's chapel, which, in its day, was even more efficacious than its more modern substitute. This cave was shut up by the order of the lords justices in the year 1630; but, in the reign of James II., the spot was again resorted to and a new cave was excavated, which, in the year 1780, was again closed by order of the prior. The building now erected is the 'prison, or chapel,' used by the penitents. The station at Lough Dergh begins on 1st of June, and continues till 5th of August. The day on which I visited Lough Dergh, twelve boat loads of pilgrims passed to the island, with upwards of forty persons in each; but supposing forty to be the average number, five hundred persons passed that day. The number of days, from the opening of the station to its conclusion, is seventy five; and supposing the number of persons passing daily

to be only one-half of the number that passed on the 12th of August—viz., two hundred and fifty, the whole number of pilgrims visiting Lough Dergh would amount, during the season, to nearly nineteen thousand; and from the inquiries I made, as well as from this mode of calculation, I have reason to think I am below rather than above the mark.

It is impossible to witness a spectacle like this without reflections being excited of rather a painful kind. I am not going to write a tirade against Popery and its superstitions; but when I see thousands assembled at a place like this, far distant from their homes, I cannot but regret the loss of time so fruitlessly spent. Many had travelled from the remotest parts of Cork, Kerry, and Waterford; and must have employed five or six weeks on the pilgrimage, at a season too, when, if labor is to be had at all it is to be had then. July is the period of the hay harvest; and the loss of employment during that month must have been a loss to many of at least 22s. 6d., exclusive of the expenses of the journey. The Catholic bishop, who, in the year 1830, advertised the holding of a station there by his lordship in person, deserved to have had his ears pulled; and Pope Benedict the XIVth, who preached a sermon recommending this pilgrimage, would have been well punished by having the wine of Lough Dergh served up to his Holiness, in place of his own *Lachrymæ Christi*. As for the poor infatuated and ignorant pilgrims, deluded by popes and bishops, they are sincere, I doubt not, in their devotions; although I am far from thinking that pilgrimage and penance are acceptable in the sight of God.

In returning from the island, the same scene was enacted as I had witnessed before. I returned with a freight of pilgrims, whose term had expired; and although it was then afternoon, another boat load were still waiting their turn. I walked back to Pettigo in company with several pilgrims, among whom was a priest, who told me he had come eighty miles to a station, and that he found himself much the better for the discipline. He told me also, that whatever the weather might be, no one ever caught cold, and that he never knew of any one suffering from sitting on the damp ground for days, in wet clothes, and with bare feet. I ought to mention, that many of the returning pilgrims were walking with us, and listening to the priest's exordium. There were three or four other priests performing their station on the island. I suppose it is thought necessary that the station should occasionally be so honored.—*Inglis's Journey through Ireland.*

TRUE VALOR.—If thou desire to be truly valiant, fear to do any injury, he that fears not to do evil, is always afraid to suffer evil. He that never fears is desperate; and he that fears always is a coward; he is the true valiant man that dares nothing but what he may, and fears nothing but what he ought."

POPISH FORM OF RECANTATION.

THE religion of the church of Rome, in its very character and constitution essentially despotic, can never be controlled under a limited monarchy without positive legislative restrictions. The fundamental principle of her communion, and of her worldly system, is that of inviolable, uncompromising SUPREMACY, *wherever it is possible for her to establish it*. Under it she holds her followers and dependants in eternal subjection to her authority; and her priests even justify *mental reservation* in its aid! As well might we expect that church to relinquish her *auricular confession*—her entire faith—as to resign this pretension; and no honorable, ingenuous, or conscientious Roman Catholic will deny it. It forms a vital point in his creed, which he is taught to lisp in his cradle, and the prospects of which form the aspirations of his dying hour. Popery, in its spirit of direct intolerance, is the same in every state and age where its authority can possibly be exerted, whether it be in Italy, Hungary, Spain, or Ireland. If any man should doubt the correctness of this view, or imagine it to be the declaration of illiberal prejudice, which the apologists for all religions set forth in the present day, and not founded in *fact*, let him attentively peruse the *Romish Confession of Faith, imposed on proselytes* to its creed in Italy, Hungary, &c.; and this precious document, consisting of twenty-two articles, will afford him ample materials for reflection, as it shows the impossibility, at one glance, of rendering any system of education whatever, harmonious to, or compatible with, the faith and views of Romanism, that does not directly aid it in reference to both temporal and spiritual obligation. And let it be borne in mind, that the papists of Ireland owe the foundation of their church to that very papal authority which is so fully enforced in this catechismal confession!

"I, George H—, believe and confess, that through the peculiar care of —, and the active industry and assistance of the holy Augustin fathers, I have been entirely brought over from my heretical life and religion, to the true church of Rome, the only one in which salvation can be obtained; and I do publicly declare to the whole world, that I embrace this faith freely and without compulsion.

"I confess and believe that the Pope is Christ's vicar, and has full power to forgive the sins of all mankind, *according to his own will and pleasure*, either to save, to let them perish, or to excommunicate them if he thinks fit.

"I confess the Pope to be the supreme head of the church, and that *he never can do wrong*.

"I also confess, that whatever the Pope establishes, *whether in the Holy Scriptures or not*, whatever he shall please to ordain is the truth, divine and genuine, that consequently every inferior person should esteem them *equal to the commandments of God*.

"I do confess that the most holy Pope should be adored by every one with divine honors, and that every one should bow the knee to him *as to Christ himself*.

"I confess and declare that the Pope should be honored by all men in all things, as the most holy father, and moreover, that those heretics who live contrary to his ordinances, should not only be exterminated by *fire and sword without exception, and without the least mercy*, but also that their bodies and souls should be delivered up to Satan.

"I confess that *the reading of the Holy Scriptures* is the source of all sects and parties, as *also absolute blasphemy*.

"I confess, that to invoke the saints, worship the holy fathers, and bow the knee to them, make pilgrimages to their tombs, clothe them, and burn lights before them, is *godly, holy, and useful*.

"I confess that a priest is *much greater than the mother of God*; Mary only bore the Lord Christ, and never conceived again; but a Catholic priest offers, and *forms the Lord Christ*, not only *as often as he wishes*, but *in any manner he pleases*; yea, he feeds upon him while he chews the bread.

"I confess that it is proper to read masses, to give alms, and to pray for the dead.

"I confess that the pope of Rome has power to *alter the Holy Scriptures*, to augment or diminish it according to his own pleasure.

"I confess that the soul will be purified by purgatory after death, and that its deliverance from thence is partly effected by the sacrifice of the mass offered up by the priest.

"I acknowledge that to receive the holy eucharist in one kind is good and salutary; but to *receive it in both kinds is heretical and damnable*.

"I acknowledge that those who receive the holy communion in one kind, enjoy and *eat the whole of Christ*, both body and blood, and also his *godhead and his bones*!

"I acknowledge that there are seven true and effectual sacraments.

"I acknowledge that God is honored by representations of him, and may by means of them be known of men.

"I acknowledge that the holy virgin Mary is queen of heaven, and governs together with the Son, and that according to her will the son is *obliged* to act in all things.

"I acknowledge that the holy virgin Mary should be esteemed both by men and angels, *higher than Christ the Son of God*, himself.

"I acknowledge that the bones of the saints are possessed of great virtue, on which account they ought to be honored by men, and have chapels built for them.

"I acknowledge that the Roman Catholic faith is unadulterated, godly, saving, and true; but that the Protestant, which I of

my own accord have abjured, is false, erroneous, blasphemous, accursed, heretical, hurtful; that the Protestant religion is seditious, abominable, forged, and devised. Since the Roman Catholic religion is, therefore, throughout, good and salutary, *I curse all those who taught me these abominable heresies* in both kinds; I curse my parents who educated me in the heretical faith; and I also curse those who made the Roman Catholic faith so dubious and suspicious to me, as well as those who gave me to drink of the accursed cup; yea, I curse myself, and think myself accursed, because I made myself a partaker of this accursed heretical cup, of which it did not become me to drink.

"I acknowledge that *the Holy Scripture is imperfect, and is a dead letter*, as long as it is not explained by the Pope of Rome, and that the common people ought not to be allowed to read it.

"I acknowledge that a *requiem* sung by a Romish priest is *more useful than a hundred sermons*; and on that account I curse all those books which I have read, in which the heretical and blasphemous doctrine is contained; I also curse all the works which I read whilst I lived in this heretical faith.

"Moreover, I promise that I will never more, through my whole life, return to this heretical doctrine of the sacrament in both kinds, although it should be allowable to do so. I also promise that as long as I have a drop of blood in my body, I will not educate any child of mine in that accursed doctrine, nor will I consent it should be brought up therein by others, which I herewith promise.

"I also swear that I will help to *persecute this accursed heretical doctrine secretly and openly* with words and works, the sword even not excepted.

"Lastly, I swear before God, the angels, and before all the congregation present, that if any alteration should take place, either in church or state, I never will become an apostate from the Roman Catholic and godly church, either through fear or favor, and return again to this accursed heresy, nor will I receive the same.

"As a confirmation of my oath, I at the same time receive the holy communion, and I cause also this my confession, written and subscribed with my own hand, to be made public in print, and the original thereof to be preserved in the holy archives of the Augustin church.

"G. H. * * *"

THE VIRGIN MARY THE PATRONESS OF THIEVES.

THE following is extracted from "*An Admirable Method to love, serve, and honor the Blessed Virgin Mary*," printed, like all such exquisite productions, *permissu superiorum*.

"A certain thief entering once into a poor widow's house, with intent to despoil her of what she had, and finding her so slenderly furnished, he imagined it not worth his pains to rob her, to pre-

vent suspicion of what he came for, asked her what victuals she had, and whether she had broke her fast that day? God forbid, said she, that I should violate so my vow, which I have made to the Blessed Virgin Mary, of fasting in her honor every Saturday. Why so? said the thief; because, said she, I have heard a certain learned preacher say, that whosoever did it, should never die without *confession*. The thief was struck at the saying, and remaining a long time in consideration of his wicked life, at last he started out of the melancholy posture wherein he was, and setting one knee to the ground, and lifting his eyes and hands to heaven, said, 'Seeing that it is so, O Blessed Virgin, and that each poor thing that is done for you is so richly rewarded, I here promise and vow, in imitation of this devout servant of yours, every *Saturday* to fast in *your* honor, so long as it shall please Almighty God, to give me life and health.' Which vow he afterwards inviolately observed. He, however, continued his haunt of robbing. It happened once, that being overmatched by passengers, he had his *head cut off*, and they thinking they had made him sure, went on their way glorying in what they had done; when behold! the head cried out, '*confession!* for the love of God, *confession!*' On hearing this cry, imagine the affright of the passengers, unable a long time from amazement to stir or move, until at last they came to the next village, and certified the curate, of what had happened, who running thither, accompanied with many of his parishioners,—behold! they having joined the head unto the body, the thief with a loud and audible voice, that *all* might hear him, said, 'Understand all of you, that I never did any good in all my life, except fasting on Saturdays, in honor of the Blessed Virgin; for which reason, when my soul was issuing forth of my body, as it was separate from my head, and devils ready to intercept it were ALL assembled, behold, the virgin hindered them! nor would she suffer it to issue forth of my body, until by confession, it were expiated of its crimes. And thereupon having confessed himself, and desiring all the assistants to pray for him, he exchanged this life for a happier one!'

The blasphemous tendency of these legends, and the absurd freedom taken with the name of the Virgin Mary, recalls to recollection an anecdote of recent occurrence. An Irishman having attended Sunday mass at a town some distance from his residence, after *divine service*, having drank too freely, found himself unable to mount his horse; his unsuccessful attempts called forth the laughter of the by-standers; annoyed at which he refused to be assisted,—at length he paused, and devoutly implored the Virgin's aid—thus prepared, he made a desperate effort to gain the saddle, when lo! by the effort he cast himself over the horse. After a little, when he recovered and regained his feet, he again devoutly addressed the Virgin—"Arrah musha, but your ladyship is not only good but too good, for you do more than enough—even more and better nor we ax."

CONFEDERATION KNOWLEDGE SECTION.

THE adjourned debate was preceded on Tuesday evening, by the reading of an admirable essay "ON GOVERNMENT," by Mr. Marcus Collisson, of Sandymount. Sure we are, that the chair of political economy does not often send forth a better treatise on the origin and principles of civil government generally, and on the nature of the British constitution in particular, than it was our privilege to hear from this young gentleman, who, we trust, will make an early occasion to favor his brother confederators with the promised continuation of his judicious lecture. Mr. Collisson's observations on the end of government, as that which is proposed by the Divine Being himself, in all his moral administration, viz., the greatest good to the greatest number, were apposite and interesting. True benignity is manifested, not in ministering to the unhallowed lusts of many or few, but in promoting the happiness of the majority, by encouraging the virtues and prohibiting the vices of all. Such is the manifested principle of heaven's government; such is the character of those governments on earth that approach nearest to its infallible standard. Where the *Word of God*, by inspired prophets and apostles given, is made an integral of government, as it is theoretically at least in that of Great Britain, it is self-evident, first, that the good of the majority must follow the faithful administration of them who are in authority; and secondly, that the people are bound, by the first principles of the constitution, that gives the king his crown and his subjects their privileges, to transfer the one when there is a reckless violation of the other. Religion, which is with us equivalent to Protestantism or Bible Christianity, is the very life of the state; every attempt to extinguish or obscure it, ought to be jealously regarded and deprecated by the people; inasmuch as any temptation of the sovereign to a final repudiation of the supreme authority of the Divine Law, is a circumstance that involves the security of that crown, which, as our present gracious sovereign, in the language of William the pious and immortal, hastold us, is held "to preserve the Protestant religion and liberties of England."

In the resumed debate upon the question, "*Are the people of a state justified in changing their governors on the ground of religion?*" the above sentiments were generally expressed; and the manner of their delivery was for the most part very pleasing. An easy confidence and a well arranged method characterised the several speeches, and showed that the young men had occupied the interval of their meetings in making themselves acquainted with the subject. Mr. M. Collisson, Mr. J. Ashmore, Mr. D. Chisholm, Mr. J. Dale and Mr. T. V. Bell spoke to the question; and the debate was concluded by the latter in a clear and concise review.

We hesitate not to say, that with such subjects of entertainment and edification as are the matter of attraction to the youth associated at the Tuesday evening section of the Protestant Confederation, we have a confidence in the besought favor of God, that not long will the pernicious agitation of religious libertines and patriotic adventurers, that compose the banditti of the knight of St. Omer's, menace the subversion of Scriptural institutions and the disruption of general society.

PEDIGREE OF POPERY, OR, GENEALOGY AND FAMILY OF ANTICHRIST.

The *Devil* begat Sin;
Sin begat Ignorance;

Ignorance begat Error and his brethren;
Error begat Presumption;
Presumption begat Merit;

Merit begat Contempt of Truth;
Contempt of Truth begat Transgression;
Transgression begat Distrust;
Distrust begat Satisfaction;

Satisfaction begat Sacrifice of the Mass;
Mass Sacrifice begat Superstition;
Superstition begat Hypocrisy the king;

Hypocrisy begat Gain;
Gain begat Purgatory;

Purgatory begat Prayers for the Dead;
Prayers for the Dead begat Patrimony of the Church;
Patrimony of the Church begat Wicked Mammon;

Mammon begat Luxury;
Luxury begat Usurpation;

Usurpation begat Immunity;
Immunity begat Lordship;

Lordship begat Pomp;
Pomp begat Ambition;
Ambition begat Simony;

Simony begat the POPE and his brethren the Cardinals, of her who is the Great
Whore and Mother of Harlots, whose seat is Babylon;

The POPE begat Mystery of Iniquity;

The Mystery of Iniquity begat School Divinity;

School Divinity begat the Burning of the Holy Scriptures;

The Burning of the Holy Scriptures begat the Legend of Lying Wonders;

Legend begat Monkeny and the tribes of Augustinians, Athanasians, Benedictines, Bernardines, Crusaders, Carmelites, Camaldules, Capuchins,

Cistercians, Franciscans, Gregorians, Josephines, Teresians, Veronians, Ursulines, and the whole multitudes of spiritual locusts,

that move over the earth, spoiling its beauty,

wasting its wealth, corrupting its morals, provoking the indignation of the Lord of Hosts;

and calling upon the saints of the Most

High to give him no rest until he arise

and HAVE MERCY UPON ZION.

Monkeny begat Blind Zeal;

Blind Zeal begat Murdering of the Saints, and built the Inquisition, the palace of Moloch;

Murdering of the Saints begat Contempt of God;

Contempt of God begat Indulgences;

Indulgences begat License to Sin;

License to Sin begat Carnal Policy;

Carnal Policy begat JESUITISM;

JESUITISM begat the Four Monsters, Equivocation, Mental Reservation,

Perjury, and Infidelity; with Confession, Absolution, Holy Water,

Blessed Beads, Sacred Sweat, Holy Candles, Months' Minds,

&c. &c. &c.

The Monsters survive to the present day, and constantly spawn, producing

Atheism, Deceit, Treasons, Intolerance, Persecutions, Assassinations,

Massacres, Whitefeet, Blackfeet, Ribbonmen, Peep-o'-day-Boys,

Croppies, LIBERATORS, and other orders of Liars, Friars,

Boasters, Roasters, Mendicants and Vagabonds, with

the spiritual gipsies, misnamed Sisters of Charity,

Maids of Mercy, &c. &c. &c.

THE PROTESTANT EMIGRANT'S FAREWELL.

THE following lines are from a pretty little Book, by T. J. Ouseley, entitled, "Death's Destruction," "The Last Man," and other Poems, published by Mr. J. O. Bonsall, 133, Stephen's Green. We have not selected this as being by any means the best specimen of Mr. Ouseley's productions; but as suitable for our pages from its particular subject.

Must I leave thee, must I leave thee, all endearing as thou art,
With a love that burns unquenchable within this bursting heart?
Must I leave thy robe of emerald, so beautiful, so bright,
And shroud me in a colder clime—my blossom steep in blight?

Thy rash misguided sons have *wet with blood* thy verdant sod,
Thy valleys green, and mountains grand by stranger feet are trod;
The naked knife is dripping, and the torch is blazing high,
And midnight moon the murderer guides where guiltless victims die.

The curse is graven on thee, as those cities daring God.
Those cities of the plain, that sank like mist beneath His nod:
Oh, the Infidel is on thee! the pseudo patriot's cup
Is fill'd with poison for thee, which thy sons infatuate sup.

Oh, heed them not; oh, list them not; they lead thee to despair,
A fiend is watching, ready to engrasp thee in his lair:
Oh, think upon thy harp of gold, and shamrock ever green,
Now think of what thou art! and then of what thou might'st have been.

Thy song hath ceased, the plaintive strain hath taken place of mirth,
A monument thou stand'st of degradation to the earth;
Uprouse, ye sons of Ireland, and like noble men again,
Your ancient banner elevate, and wipe away the stain.

I must leave thee, I must leave thee, all endearing as thou art,
With a love that burns unquenchable within this bursting heart.

HOLY INVENTORY

WE have several times been accosted by friends, sometimes in reprehension, and sometimes in congratulation, upon the announcement in the first page of our 12th number, as if the matter were a mere piece of irony to induce public contempt of the degrading practice of relic-worship by the poor besotted dupes of popish avarice. Nor is it wonderful that Protestants should be incredulous upon the grosser abominations of the mystery of iniquity, when papists themselves are accustomed to charge with falsehood or exaggeration those isolated facts in their system, which are softened down by connexion with more plausible administrations; and to treat as slanderous invention, the accumulation of impostures which are received with complacency in detail.

We assure our readers that every article advertised in No. 12 for exhibition, is in our cabinet of Popish relics; since the announcement of which we have received some valuable additions, in pieces of blessed candles, wonder-working beads, &c. &c., which we shall be happy to show to such persons as are willing to give for the privilege the sum of sixpence to the *Protestant Confederation Orphan Fund*. Annexed is a catalogue of the most sacred and eminently venerable relics of the Roman church, collected by the

pious care of their Holinesses the Popes, the most august Emperors, Kings and Princes, Potentates and Prelates, of the Christian world, and several of them brought to Rome by the vast care and expense of the most reverend fathers the Jesuits, all which were advertised to be *disposed of by auction*, for the general benefit and emolument of the Christian world, at the church of St. Peter's at Rome, on the first of June, 1753, from eleven in the morning till four in the afternoon, and continue till all are sold.

N. B. The whole of these said most precious relics, with their proper vouchers, and certificates of verification, and his holiness's bull, for their being true authentic originals, could be viewed and examined (but not handled), at the church of St. Peter's aforesaid, by all ambassadors, prelates and persons of quality, and proper credit, condition and character, till the day of sale.

CORPOREAL RELICS.

Teeth, hair and two *praeputia* of our Saviour, the one of them bought at Charovium, the other at Aquigranum; and both conveyed thither by an angel from Jerusalem. It is worthy of observation, that in all such cases of duplicates, *equally well vouched and certified*, it is customary to leave to the faith of the buyer which may deserve the preference.

Several drops of Christ's blood, shed on various occasions; as his circumcision, the bearing his cross, and crucifixion, purchased at a vast price, and brought by the father Jesuits from Rochelle.

Several small vials also of the same commodity from Mantua, larger vessels of it mixed with water, as it flowed from his side, from St. John's of Lateran, in the city of Rome.

The sacrament of Christ's body and blood.

Some of the blood of St. Stephen.

The arm of St. Simeon, in bad keeping.

The relics of St. Hope. Some of the Blessed Virgin's hair.

St. Peter's brains from Geneva. Be it remembered, these are the identical brains which the heresiarch Calvin declared to be mere pumice stone: thus sinning against God, the holy apostle, and his own soul.

The head and arm of the blessed Longinus; with some relics of Abraham, Isaac, and Jacob.

The arm, and some part of Lazarus's body, in bad keeping.

A part of the body of St. Mark.

One of St. Ann's fingers.

St. Luke's head, (there's another head in the catalogue, both however are so amply verified, nay proved to be his identical head, by daily miracles, that his Holiness, considering it better that the evangelist should have two heads than none at all, leaves the matter undecided. Between the buyer and the seller be it.)

The head and finger of St. Stephen—a doubt arises whether it be his middle finger, or no.

St. John the Baptist's most holy fore-finger, the very same with which he pointed out Christ. This most valuable relic was brought from Jerusalem to Malta, by the brothers of St. John's hospital, and thence to Rome.

The Samaritan woman's head, greatly decayed indeed, but evidently a head still.

St. Mary Magdalen's finger.

A piece of St. John the Baptist's skull.

St. Mark's rotten tooth, one of his fingers, and his ring, with a stone set in it.

St. Denis's head, which, after being severed from his body, the saint carried two miles, from Montmartre to St. Denis.

Large packets of the Virgin Mary's hair, all of one color; from Paris, and several places of less note, a considerable quantity too from the city of Rome.

Great quantities of her milk, collected from many places, some butter, and a small cheese made of it. The said cheese never decays nor corrupts, but will keep sweet in any climate, all from Mexico.

John the Baptist's face, in a good conservative state.

His hand, and another head without a face, both from Malta.

Various other heads from Nemours—his brain too right well dried and preserved.

His head entire, from the convent of St. Sylvester, Rome. As to the fact of his having two heads, we refer our readers to the pious apology for the two heads of St. Luke, which is equally applicable to the present case. Let us say with Cardinal Baronius, in the spirit of true devotion, allowing a mistake in such cases, "*Quicquid sit, fidus purgat facinus*," "to the pure all things are pure." It is not the head of the saint we adore, but the faith for which he died.

Another forefinger of John Baptist, the one with which, pointing to our Saviour, he said, "behold the Lamb of God." Another from Lyons, just as good. Another from Florence, minus a nail. Another from Genoa, rather the worse of wear. Now though these be not all the forefingers, yet can there be no doubt that they are all of them real fingers of the saint, and woe be to the man, yea, anathematised and doubly cursed be he who dares to say otherwise, or call the fact in question, impiously wounding the sides of holy mother church, through her blessed relics.

His ashes safe, fresh and dry.

Some of the blood that dropped from our Saviour as he hung upon the cross, saved in a glove by Nicodemus; which being thrown by him into the sea from dread of the Jews, was after the lapse of many ages cast upon the coasts of Normandy, and found by a certain duke of that country as he was hunting, the hunted stag and dogs kneeling devoutly around it.

(To be continued.)

ON DITS, &c.

The Earl of Ross has granted a free site to the Rev. Messrs. Crotty for their new chapel in Birr, of which the foundation will be laid next month.

Lord Altamont, eldest son of the Marquis of Sligo, before leaving Jamaica, in the course of last month, laid the foundation stone of a new popish mass-house at Kingston, dedicated to St. Patrick.—*Warder*.

Her Royal Highness the Duchess of Kent, mother of the heiress presumptive, has, with characteristic liberality, subscribed the sum of £20 towards the completion of the Catholic cathedral of Tuam.—*Morning Register*.

Mr. M'Ghee, it is expected, will attend a meeting at Exeter Hall, on the 9th of July, to harmonise the notes of the Rhemes Testament and Dens's Theology.

The Protestant Association of London has presented petitions to Parliament praying for protection to the established church. Have Irish Protestants, as a body, no interest in the matter? What are the shepherds of the flock doing, and the wolf, at the fold?

The alleged conversion to the Romish faith of a noble Lord (Spencer,) lately holding a prominent office in the administration, has not been contradicted.—*Morning Herald*.

Last month, Pope Gregory visited the Irish College at Rome. He prayed before the relics of St. Patrick, and, ascending a throne, allowed the students to kiss his foot! The Beast.—*Limerick Times*.

Lord Morpeth stated in the House of Commons last week, that the landed property of Irish Protestants is 2,023,357 acres,
That of Papists 71,404

Balance in favor of Protestants, ... 1,951,953

Amount of Tithe composition paid by Protestants, £85,531 9 10
Do. do. Papists, 2,337 2 5!

Balance in favor of Protestants, ... 183,194 7 5!!

A young lady of 17, of a highly respectable family at Aire, in the Pas de Calais, appeared on Sunday, the 5th instant, as the representative of the Virgin Mary, in the procession of the Fete Dieu. She was, however, soon tired of her assumed character, and eloped the same evening with an officer of the 4th regiment of cuirassiers. A fit representative of the goddess of men.

The Rev. Mr. Ouseley preached some short time back in Pettigo against the Roman Catholic doctrines, particularly against purgatory and auricular confession. Some of the devoted followers of Dens's Theology, not pleased with his reasoning on those points, lay in wait in the direction which he was supposed to take for home, but, happily for Mr. Ouseley, he did not go that way. The miscreants belabored a Romish priest of the name of M'Donough, whom they supposed their intended victim, and cut him in the head severely, calling out whilst so doing, "Take that for your arguments on purgatory."—*Enniskillener*.

Dr. Kinsella, titular bishop of Limerick, in his letter to the bishop of Gloucester, stated the Roman Catholic priests of Ireland to amount to about three thousand in number.

The last returns of population made to government were made for the purpose of sheer deception, one schoolmaster having since confessed that in his parish he added 4,000 fictitious names, with the cognizance of his priest.—*Age*.

NOTICES.

A SCHOOLBOY—HAMLET—P. L. D.—E. B.—W. K. M.—E. A. B.—SEMPER EADEM—ROBERTU—A FRIEND—J. H. and some ANONYMOUS correspondents, will please accept this general acknowledgment.

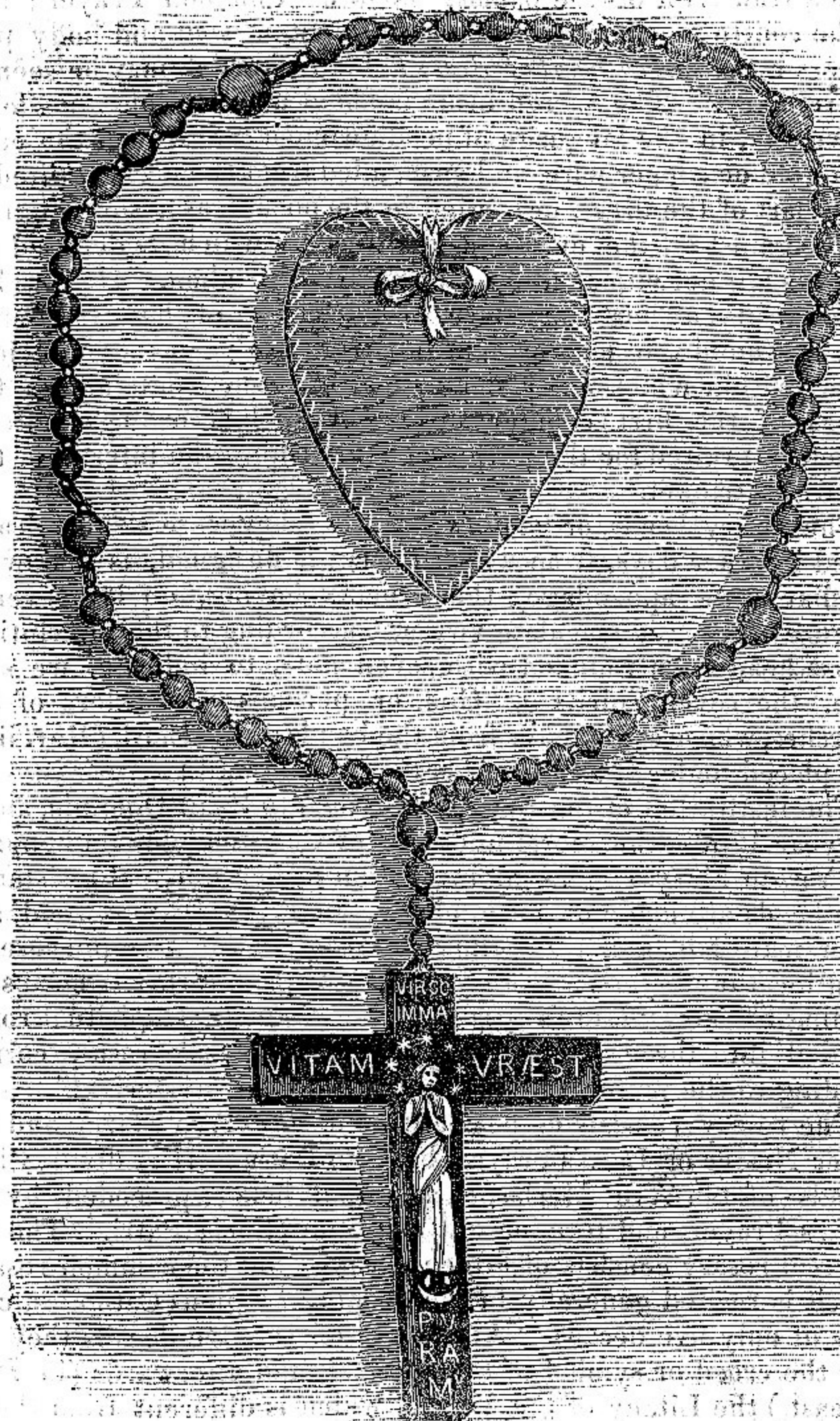
DUBLIN: Published by D. R. BLEAKLEY, 35, Lower Sackville-street; J. J. EKENS, 28, Angelsea-street; J. H. POWELL, 10, Westmorland-street; J. O. BONSALL, 133, Stephen's Green; C. MALLEY, Horsemarket, Warrington, Agent for Lancashire, and the other Booksellers; through whom communications may be addressed, post paid.
WILLIAM WARREN, PRINTER, 140, CAPEL-STREET.

THE PROTESTANT CONFEDERATE, AND MIRROR OF TRUTH.

No. XVII.

"NO POPERY."

Vol. I.



"THE LAITY'S BOOKS."

We can imagine the curiosity with which some of our readers will regard the engraving in our first page. What toy have we

[ONE PENNY.]

DUBLIN, SATURDAY, JULY 2ND, 1856.

here? will one say; whilst another will be ready to suppose he has a representation of the sparkling ornament formerly worn by the sable bride of some African chief. At once to remove all doubt, we announce to the uninitiated a faithful copy of the popish *prayer book*! Prayer Book? Yes. You are joking, Mr. Editor. By no means, my friend. In the circle and pendant you have a transcript of the papists' book of Common Prayer; and in the centre a sketch of one of those patent soul and body preservers a "*a sacred heart of Jesus!*" both of which may be seen in our relickry. The sacred heart is about an inch long, made of brown silk, in the language of needlewomen whipt over the edge with gold or copper wire, and suspended from the neck, quilted in some part of the dress, or carried in the pocket, as a sovereign remedy against all the evils and fatalities by which its deluded venerationers are notwithstanding continually overtaken. Having had the curiosity, a short time since, to dissect one of these holy amulets, we found the pericardium to cover two pieces of cartridge paper, within which was a small sheet of tissue, containing a few verses of the first chapter of the gospel according to John, evidently printed for the purpose of furnishing the interior of this idolatrous trinket.

The rosary, beads, or "*laity's books*," as they were scholastically called in other days, from which the cut is designed, is somewhat peculiar in its appendage; the crucifix having, on its reverse, a figure of the "*immaculate virgin*," according to the inscription, whose head is surrounded with seven stars, to indicate, we suppose, the seven spirits of God, or perhaps the pastors of the churches, who are thus taken from the hands of the Lord, (Rev. ii. i.) and placed under the care of his deified mother!!

The institution of the rosary is ascribed to Saint Dominic, about the year 1200—the moral midnight of Christendom—in honor of the Virgin Mary, and as an invocation of her spiritual assistance. The beads are made of horn, ebony, ivory, glass, boxwood, and other materials, and are strung in *chaplets* for the purpose of counting the prayers. Rosary, is a figurative term; it means according to our "*Lady's psalter*," "*a chaplet of spiritual roses, divided into three sets, white, red, and damask roses, corresponding to the joyful, sorrowful, and glorious mysteries!*"

The rosary consists of a repetition of the Ave Maria and the Pater Noster or Lord's prayer, both in Latin. It is divided into decads of ten Ave Marias, each decad being preceded by the Lord's Prayer, and terminating with the Gloria Patri. The full or great rosary consists of fifteen decads; but the common rosary, which is recited generally in the evening by pious Catholics, consists of only five decads. At the end of the five decads they recite the creed or symbol of the apostles, and afterwards (in Italy at least,) the Litany of the Virgin, which is different from the litany of the liturgy. The rosary is a daily family evening prayer; the head of the family says the first part of each Ave Maria, and the other members repeat in chorus the remaining part. The ori-

ginal rosary of St. Dominic is a recitation of fifteen decads of Ave Marias, preceded each by a pater, each decad being devoted to the meditation of one of the mysteries of the life of our Saviour. The first five mysteries are those of the incarnation, nativity, &c. and are styled joyful mysteries. The next five are those of the passion and death, and are styled sorrowful. The remaining five are those of the resurrection, ascension, assumption of the Virgin, &c., and are termed glorious. The beads are distinguished by their size and shape, those marking the Lord's prayer being larger than those for the Ave Marias.

PROTESTANT FESTIVAL.

THE Rev. Mr. M'Crea preached yesterday, the first of July, his usual sermon, commemorative of the victory over despotism and bigotry, achieved in 1690 by William the Third and our Protestant forefathers. An hour before the commencement of service the church, which was splendidly furnished with flags, banners, &c. &c. was crowded to suffocation. Every man, woman, and child within our view was adorned with the Confederation *blue*, or the venerated *orange*; many of the ladies were thoroughly attired in rich dresses of the former (now Protestant) color; and the greater part had the new Confederation medal suspended by the cerulean ribbon. Before entering upon the solemnities of the day, Mr. M'Crea read to his congregation a letter—we must say a ridiculous letter—from the magistrates of the College-street division, requiring him to use his influence and authority to cause the dispersion of those who were assembled in his chapel "*for a party purpose*." The reverend gentleman treated the absurd communication with just indignation; declaring that the Protestants of Ireland, too long injured and insulted, should never be prevented or discountenanced, by his interference, in the exercise of their legitimate freedom; at the same time, that he advised the divestment, for prudence' sake, of their provoking insignia, before they passed the threshold within which they were about to renew their vows. We are happy to record the magnanimous fact, that this advice was implicitly and universally followed.

Having taken his text from 2nd Chron. xx. 20, the reverend preacher gave a history of the early happy reign of Jehoshaphat; his imprudent alliance with idolatrous Ahab; the judicial invasion of his borders by the Moabites, Ammonites, &c.; and his humble appeal unto God in the time of his perplexity, for which the prophetic intimation was given that led to the heroic conduct and the pious counsel mentioned in the text. He then propounded, as the instruction in the passage,

- I. That Faith in the Divine Word is the true principle of sound National Policy.
- II. That the Religious Policy of Rulers is the best guarantee of National Loyalty.
- III. That Scriptural Loyalty in a people is the sure means of National Prosperity.

On each of these leading heads and their corollaries the preacher expatiated in a very heart-stirring manner; glancing at paasing events with graphic effect, and encouraging the depressed people of the Lord, in their zealous confederation to retrieve the condition of our afflicted Zion. A deep devotional feeling evidently pervaded the immense concourse, as the truths of the gospel were incidentally treated; and a glow of patriotic pleasure was manifest when the preacher's anticipations of religious revival and political deliverance were expressed.

As we hear that Mr. M'Crea has yielded to a request to publish his excellent Sermon on this occasion, we shall refrain from any comments. In our next we shall perhaps be able to give some extracts that will afford a better idea of his admirable discourse than it would otherwise be possible to impart. We must say, that we have never witnessed a more deeply interesting solemnity than that of this day; nor heard a more heart-stirring oration than that of which we had the privilege to be auditors. In the course of the service, a new version of the 124th Psalm, made for the occasion, was sung to the old tune of the "*Boyne Water*," and never did we hear so much of heart and harmony on any occasion. By and by, we may have something more to say on both the occasion and the services of this day; for which we have not space in our present number.

POPERY IN FRANCE.

WHEN we attribute to the influence of popery a large proportion of the moral and political disorders under which this distracted country still labors, every one acquainted with the workings of that mystery of iniquity, wherever it is either embodied into the institutions of the state, or exercises a dominant authority over the prejudices and passions of a considerable number of the people, will at once recognise the statement as only asserting what might naturally have been expected. It is true that catholicism is not,—it feels with bitter mortification that it is not—what it once was; and what, within a very recent period, it fully expected, ere long, to be again in France; it is true that, stripped of its wealth, and reduced to a very moderate competency, it no longer walks abroad in the gorgeous pomp, nor revels in the luxurious indolence of days that are past; it is true, that the only recognised ascendancy it now enjoys is that of being the religion of the majority of Frenchmen, though it would doubtless be more correct to say that the majority of Frenchmen have no religion at all; and that, by the larger proportion of the educated community, it is treated rather with the contempt due to a detected imposture, than with the prostrate submission once awarded to its decrees. But in spite of all this, Popery, as an instrument of powerful, though for the most part silent and indirect influence, is still in active and vigorous operation over the length and breadth of this benighted land. After the horrible massacres and disgusting impieties of the revolutionary era, which,

though avowedly directed against itself, were the natural growth of its corrupt deposits, it arose under the fostering wing of Napoleon, to whom all creeds and forms of religion were alike, with a strong re-action in its favor. The great mass of the common people looked back with horror and shame upon the scenes of barbarity blasphemy, and persecution, which had been enacted during a protracted season of national delirium. Many of them had sympathised with their pillaged, proscribed, and exiled pastors: and they now hailed their restoration, and received their religious ministrations; which, in fact, were the only ministrations that were offered to their acceptance, with increased veneration and delight. Protestantism, on the contrary, which at this season lost a golden opportunity of extending its salutary conquests, had sunk into a cold and lifeless form; occupying a kind of mid-way position between the absolute negations of Deism, and a cognate system which deprives Christianity of all that gives it a character of energy and importance. Apostate Protestantism, thus neglecting the high and honorable mission of attempting to evangelise a long abandoned population, and contenting itself with being merely recognised and salaried by the state,—Popery had the whole land again before it, and although it could not achieve the conquest of the scepticism and hardened infidelity of those who would not be subjugated to the yoke of any religion, it very soon assumed a complete ascendancy over the mass of the rural population, and over the great majority of the females of all the gradations of society. The priesthood, having thus gained the ear of those numerous and, in some respects, influential classes of the community, have not been backward to avail themselves of the various advantages it has afforded them. Without adverting, for the moment, to that mixture of good which unquestionably attends their labors, they never fail to turn their ascendancy to the account of more firmly rivetting the chains of superstition—of closing every avenue against the access of pure and unadulterated truth, and of fomenting a spirit of the most bigotted and rancorous hostility, against a dynasty and a system of government which they consider to be at variance with the paramount interests of their own ecclesiastical dominion. It is altogether a mistake to suppose that Popery, because it is stripped of its ancient insignia of secular authority, and has been forced to retire from the throne, the camp, the legislative chamber, and the institute of science, is extinct or powerless in France. Though it has been chased, amid the horrors of intestine conflict, by a still more reckless, heartless, and sanguinary rival, from the high places of wealth, and dignity, and command, yet, like Marius, amidst the marshes of Minturnæ, it still keeps its head above water, and from those thick fastnesses of ignorance and superstition over which it holds sway, only awaits the opportunity of putting forth a vigorous effort for the re-establishment of pristine supremacy. It is true that it exhibits every symptom of having reached its grand climacteric—that it has ar-

rived at the era of its decrepitude, and that it will not be very long before it will fall prostrate, like Dagon before the ark of the covenant; not, indeed, by the hand of human violence, but by a more efficacious and resistless energy issuing from the throne of the Eternal. In the meantime, it is working incalculable mischief through the whole length, but more especially at both extremes, of the social scale. It cherishes all the pride, and bigotry, and morbid disaffection of the noble—it blinds the understanding, in the same proportion as it ferments the passions, of the peasant; while it affords a plausible excuse to the scoffer and the infidel, to reject the claims of the gospel, in that grotesque and fantastic play of mimic phantasmagoria, by which it intercepts, from the eyes of the people, the beams of eternal truth.

DETENTION IN PURGATORY.

A CURIOUS CASE.

A priest in the county of Clare lately summoned a member of his flock before their worships, in petty sessions assembled, to show cause why he should not pay a sum of ten shillings for work done and performed.

“Why don’t you pay the gintleman, you spalpeen?” cried the worthy *Præses* (himself a professor of the *ould ainshant faith*)—“Why don’t you pay the gintleman?”

Defendant—Because why, I haven’t it; and the more because it ain’t *jew* yit.

Priest—Aye but it is, ye *omadthawn*, every penny of it *jew*, and over*jew*.

Defendant—Oh, no, your riverence! you know it is not, and I’ll laive it to his wortship there upon the binch of justice to decide fairly atween us. My poor modther—Lord be merciful to her!—(Here defendant devoutly crossed himself)—tuck a dthrop extraordinary at the fair of Spanshil Hill, and upon the same she tuck the sickness, and more betoken, yere worthy honor’s Wortship gave her a ticket to the docthur.

Magistrate—What has that to do with it?—come to the point, sir, at once.

Defendant—Well, I will, yer honor, as fast as ever I can. She died one day—the Lord’s paise be wid her!—Amen; and myself goes up, as soon as the berrin was over, and the tobacky all smoked and gone; up I goes to his riverence there, at the chapel-house, to thry and get her poor sinful ould sowle made comfortable in the odther world. “Barney,” says he, “your mother is not where she ought to be.” “The heavens be praised for that same, Father,” says I—“that may be, she is not where she would like to be, neither.” “That’s just what I main, Barney,” says he; “but do you hand me out a pound note, and all will be right before this day month.” So saying, with no more to do, I puts my hand in my pocket, and pulls out ten hogs, all the money I had in

the wide world; and his riverence who was always kind, (whatever the devil is come over him now,) clapped it into his pocket, and gave me credit for the rest until the job would be finished. But now he is goin to laive the parish, and he summonses me, although, you see, the month has ten days to run yit. That’s my defence, your wortship.

Magistrate—And a very lame defence it is; for by your own story, you owe the priest ten shillings, and you must pay him.

Defendant—(a little nettled)—If you go to that, thin, let him prove the debt; put the book to him.

Magistrate—We cannot refuse to do so. Here, sir, (addressing the priest, and tendering him the book,) you shall true answer make to such questions as I demand of you, touching this old woman’s soul; you shall tell the truth, the whole truth,—

Priest—Asy, asy, if you plaze, sir; before I take the book, let us know what you would have me swear.

Magistrate—Before we can grant a decree in your favor, you must swear that your part of the contract has been fulfilled. Is her sowl in comfort? Are you prepared to swear that?

Priest—No; I’ll swear no such thing.

Magistrate—Well, faith, then Barney bates you; we must dismiss you, with costs.

His reverence was, accordingly, nonsuited; but, as he left the court, he turned to Barney, and thus addressed him:—“I have got the best of it yet, ye mane sleevin; the ten shillings are in my pocket, and your old mother is roasting on the coals of purgatory. Get her out of it yourself now, if you can.”

Barney—Arrah, the devil go with your riverence, so that if we lose a friend, we lose a foe likewise.

EARTH TO EARTH.

Earth walks on earth, glittering like gold,
Earth turns to earth, sooner than ’twould;
Earth builds on earth, cities and tower s;
Earth says to earth, all shall be ours.

MILTON’S PRAYER.

THOU that sittest in light and glory unapproachable; Parent of angels and men! next thee I implore, omnipotent King, Redeemer of that last remnant, whose nature thou didst assume, ineffable and everlasting love! and thou, the third subsistence of divine infinitude, illumining Spirit, the joy and solace of created things; tri-personal God-head! look upon this thy poor and almost spent and expiring church; leave her not thus a prey to those importunate wolves, that wait, and think it long till they devour thy tender flock: those wolves who have broken into thy vineyard, and left the print of their polluting hoofs on the souls of thy servants. O, let them not bring about their damning designs, that stand now at the entrance of the bottomless pit, expecting the watchword to open

and let out those dreadful locusts and scorpions, to re-involve us in that pitchy cloud of infernal darkness, where we shall never more see the sun of thy truth again; never hope for the cheerful dawn; never more hear the bird of morning sing. Be moved with pity at the afflicted state of this our shaken monarchy, that now lies laboring under her throes, and struggling against the grudges of more dreadful calamities. Hitherto thou hast but freed us, and that not fully, from the unjust and tyrannous claims of thy foes; now, unite us entirely and appropriate us to thyself; tie us everlastingly in willing homage to the prerogative of thy eternal throne. Now we know, O thou most certain hope and defence, that thine enemies have been consulting all the secrecies of the great whore; but let them all take counsel together and let it come to nought; let them decree, and do thou cancel it; let them embattle themselves, and be broken; for Thou art with us!

HOLY INVENTORY.

(Continued from page 255.)

St. Peter and St. Paul's bodies mixed together, one half belonging to St. Peter the other to St. Paul, both equally divided, and weighed by Sylvester. It should be recollected, that the moiety of St. Peter's, with some other precious relics, is not to be disposed of to any layman whatever, but to remain in the possession of the church.

Both their heads, from St. John of Lateran, Rome.

A toe, finger, and slipper of Saint Peter, all in good condition, Rome.

A shoulder of Saint Paul, Rome.

Three bodies of Saint Bartholomew, one from Naples, another in as good a state of preservation from St. Bartholomew, in the city of Rome; and a third from Toulouse, very flabby, not well dried, but unquestionably his own.

N. B.—These different bodies are as hard to have any thing determined about them as the duplicates aforesaid. They are vouched for by ancient and unquestionable tradition, and all proper depositions and certificates, and it suits better with good faith and good manners to leave such perplexed difficulties in suspense as the holy church and our religious ancestors have delivered, them down to us, (however ambiguous and incomprehensibly obscure,) than that the temerity of these days should overturn the former. Let the buyers examine, and judge to the best of their faith and knowledge, and remember, as they are blessed who believe though they saw not, so much more blessed are they who believe piously and candidly over against that which they do see. The skin which was flogged off St. Paul, in a sad condition, somewhat rotten.

Another, but wants the fesses, though in a somewhat better state of preservation.

St. Matthias' head, rib, shoulder, arm, one foot, and a piece of nother, all of them kept moist, and strongly scented.

Another—skin of St. Bartholomew, in all human probability flayed off one of the bodies aforesaid.

His head, and another member, much disfigured by time and the affectionate devotion of pious pilgrims and visitants.

St. Matthew's blessed bones, his left and right arms.

The complete body of Saint Anne, the Blessed Virgin's mother. Another from Lyons. Her heart from Trevizis, another head, a third. We have said enough already, that is abundantly sufficient to ease the minds of truly pious though somewhat scrupulous Christians, from such perplexing and vexatious difficulties. The faithful and sincerely religious will not question further. We are not speaking to schismatics, heretics, or unbelievers, those gangrened members that are cut off from the body of holy mother church, to their eternal destruction.

St. Magdalen's body, from Versailles.

Another body, but as this is not well vouched, having but twentydepositions, and those depositions not fully confirmed by real tradition, and the constant testimony of the church and the devotion of her faithful sons, we candidly declare our disinclination to decide in the case of this relic; in particular we cannot determine against it, lest we should scandalise the devout Catholic.

Her head, and the mark of a blow given her by our Lord, when, on her being desirous to touch him, he said, "touch me not."

Near twenty pounds weight of her hair from various places. The quantity should not surprise any, as from certain physical causes that we are not altogether acquainted with, the hair grows most luxuriantly on all dead bodies in general, but specially on those of saints in particular.

The bodies of the three kings, or magi—Melchior, Jaspas, and Balthazar; all perfectly fresh and fair, and good liking: from Colen, or Cologne.

Three other bodies of the same kings, fully as fair, and as well preserved, except the nose, the right eye, and a part of the left foot, of king Jaspas: from Milan, *ad Eustorgii*.—We shall be altogether silent on these six bodies, belonging (that is universally agreed, by infallible tradition, to belong) to these three kings; and shall content ourselves with referring the pious reader, and especially if a purchaser, to the foregoing apologies. Blessed be the care of the Empress Helena, to whom we and the Christian church are indebted for these precious relics, by her sending them to Constantinople! and surely it is much better to have six bodies disputing for this honor than none at all.

St. Stephen's body; from St. Stephen's at Rome. Several parcels of the bodies of the Innocents: from France, Germany, and Italy.

St. Lawrence's body, from his church in this city: together with a vessel full of his broiled flesh; and another full of his fat when broiling on the fire, from the same.

Four bodies of St. Sebastian; one from St. Lawrence's in this city; another from Soissons; a third from a town near Narbonne, his native country; and the fourth from Pelignum, *apud Armo-ricos*. It is not to be denied, these undistinguishable duplicates return too frequently; but our former defences, and the confusion and too-forward zeal of those darker times, must and (if he be faithful and pious) will, content the reader and buyer. Let us only add, which is a point full of comfort, that the prayers of the church, and the devotion of her religious children, have so far consecrated the mistakes of their forefathers, that all must allow that each of these bodies has wrought most prodigious miracles, of which the proper certificates remain with each of them.

A head of the same glorious saint, at Saint Peter's in this city.

Another head of his, belonging most certainly to one of the above carcases—from Magdeburgh.

A third head of his, in like manner, (as is to be believed) severed from another of the said bodies: procured from the Dominicans at Toulouse, who recovered it at the expense of a tedious law-suit.

Four of his arms; one from the Dominicans: Andegavi, a second from Toulouse, *ad Saturnini*; a third, from the town of Casedei, in Avernia; and a fourth, from Monbrison.

The bones of Abraham, Isaac, and Jacob; very sound and well kept: *Romae, Mariae super Minervam*.

St. Appollonia's head and arm, one jaw, and several of her teeth, from two or three different churches in this city.

Her mouth, part of her jaw, and one of her blessed teeth; from Volaterræ, in Etruria.

Several more of her teeth, and her lower jaw from Bononia; where they used to be solemnly venerated the ninth of February each year, by the Pope's legate, or vice-legate.

A part of her jaw, from Antwerp; where frequent miracles were wrought by it.

A part of her tooth, from Mechlin; and several whole ones, from Flanders.

A remarkable portion of her lower jaw, from Artois.

Four other teeth, a rib, another tooth, and her shoulder-blade, from Colen.

Another jaw, from the Carthusians; a tooth from St. Maurice's church; and another lower jaw, from St. Alban's, all in the same city.

The intellect of the truly wise man is like glass, it admits the light of heaven, and reflects it.

The atmosphere of greatness is too oppressive when not refreshed by the breezes of popular favor.

They who disbelieve in virtue because man has never been found perfect, might as reasonably deny a sun because it is not always day.

DUCHESS OF KENT AND POPERY.

To the peculiar liberality of the illustrious personage whose name introduces this article our attention has often been attracted. For balls, bazaars, concerts, and fetes, the object of which is to raise funds in aid of some popish institution, under the direction of the chaste "sisterhood" and holy "fathers" of the convent; or for *moral* entertainments, such as the regatta or the horse race, it has become matter of course to see announced the "patronage of her royal highness the Duchess of Kent," the contribution of some articles of her royal handicraft and that of the Princess Victoria, or a handsome pecuniary subscription, accompanied with some pretty expression of solicitude on behalf of Ireland; but toward Protestant charities, or those constitutional foundations of our country, to which this originally foreign lady owes her dignity, and from which she derives her wealth, we find very little of countenance or support. About two years ago it was announced in the pro-popish journals, that she had given twenty pounds towards the *erection* of the Popish CATHEDRAL at Tuam, and within a few days, the same authorities inform us, she has, "with characteristic liberality," given twenty pounds towards its *completion*. To our knowledge an application was once made to the royal lady, for assistance toward a benevolent society whose economy embraced the entire of the poor Protestants of Ireland, which application was answered with a negative, on the ground that the society was of an exclusive character! No one can deny that the Duchess of Kent has a right to her opinion, and to the discretionary outlay of her income, as well as any other subject of this free country; it is not at all unnatural that the sister of the king of Belgium should affect to descry more of diffusive charity in the system of popery than in the institutions of Protestantism; nor is it, therefore, at all to be wondered at, that she should feel constrained to do homage to "the spirit of the age," in the indirect sanction and support of those who, like M'Hale the arch-jesuit and O'Connell the avowed agitator, may ere long *proclaim the act of settlement to be an arbitrary and intolerant decree*. But it may be a consideration for British Protestants, what is their duty in the anticipation of an event that cannot be very remote, when *the mother of the presumptive heiress to the British crown* publicly manifests a predilection, and shows to her daughter a preference, for the idolatrous services and anti-constitutional practices of Romanism.

A letter from Sir Harcourt Lees to the nobles and commoners of the empire, from which the rest of this article is an extract, treats the subject in an emphatic and consistent manner. In the bill of rights, says the worthy baronet, it is inserted:—

"Whereas it is inconsistent with the safety and welfare of this Protestant kingdom, to be governed by a popish prince, or by any king or queen marrying a papist; be it therefore enacted, that all and every person or persons that shall be reconciled to, or HOLD ANY COMMUNICATION with the see or church of Rome, or

shall profess the popish religion, or shall marry a papist, shall be excluded and be for ever incapable to inherit and enjoy the crown and government of this realm; and in all such cases the people of these realms shall be absolved of their allegiance, and the crown and government shall descend to the next person in succession, being a Protestant."

Institute, I charge you, an immediate and most searching inquiry into such proceedings on the part of her Royal Highness the Duchess of Kent, as may be connected with the payment of sums of money to the popish priests for the erection of their chapels, and the dissemination of idolatrous and anti-christian doctrines throughout an empire over which her child may one day rule. It is, I think, about four years since I thought it my duty, as the faithful and fearless protector of the Protestant religion, to denounce in the public papers, and in the strongest terms that my respect for every branch of the royal family would permit, a similar act of unconstitutional weakness, I will suppose it, on the part of her Royal Highness. I then demanded on the part of the Protestants of this betrayed nation, not only the dismissal of those household confidential advisers of her Royal Highness, who dared to advise such dangerous liberality, but the immediate withdrawal of the infant princess from the guardianship of a parent whose popish bias and laxity of religious principle, so perversely exemplified in assisting the growth of popery, might lead to the most awful and calamitous national events. I know not what secret sums of money her Royal Highness may have either received from, or disbursed amongst a cunning and a treasonable priesthood; nor will I accuse her of being privy to, much less of abetting, the long-planned scheme which has for its object a marriage between the princess of England and a near relative of her own; but I think it my duty to remind those who ought to be interested in the fate of this disgraced and destroyed empire, that the brother of this same Duchess of Kent, when he married the late deeply-lamented Princess Charlotte, professed himself, and was believed to be, a sound Protestant, and yet he bartered his religion for a bauble, that may not remain long upon his head, he may believe me, and as yet I have never been even once wrong in any political or ecclesiastical prediction of mine. If the Duchess of Kent has acted with such glaring impropriety, either from mistaken liberality, or the gratification of personal pique to those to whom she owes both respect and allegiance, as the Romish press asserts she has, I do think more caution should be recommended to her Royal Highness as to her future disposal of the public money, granted her by Protestant England, towards the endowment or completion of the idolatrous popish mass-houses of Rome. I do not wish to make any farther observations at present on this very serious subject, as I do expect that ere this—his most Sacred Majesty's attention having been directed to so unthinking but so highly irreligious and unconstitutional an act, by the Archbishop of Canterbury—the King, in his capacity of sworn defender of the Faith, will have commanded his Grace to signify to her

Royal Highness his deep concern that under any sinister advice, or with the hope of acquiring popular applause, her Royal Highness should have acted so directly in opposition to the spirit and letter of his Majesty's coronation oath, as well as of the Bill of Rights and Act of Settlement.

JUDAS.

Goaded by frenzy, Judas now had sprung
From the dread fatal branch; when onward came,
Careering on his wings of lurid flame,
The tempter fiend, to where the traitor hung:
With hideous fangs the rope he seized, and flung
The felon down into the realms of shame,
And liquid fire, which roll'd around his frame,
And to his hissing bones and marrow clung.
Amid the horror of this vast abyss,
Smoothing his haughty front, the foe of Heaven
Was seen to grin a smile of happiness.
When seizing in his arms the traitor craven,
He with his sulphur lips gave back the kiss—
The traitor kiss—which he to Christ had given.

GOVERNMENT OF THE CHURCH.

THE government of the Christian church is invested in the ministerial order. Now the legislative power is inseparable from the right of government, that is, of the supreme authority, either in church or state; and if the latter is committed to the ministry, as a ministry, each of the orders of which it consists must be possessed of co-equal legislative power.

The question is completely set at rest by the circumstances attending the first council at Jerusalem, Acts, xv. 1, et seq. The apostles and elders are described as principals in the whole transaction; and the decisions to which they came are expressly denominated the decrees of them both conjointly, ch. xvii. 4. Here, then, is an example of different orders of the ministry met together for the purpose of consulting about an important question relating to church communion; and, after mature deliberation, passing a decree which had the force of authority and law with the disciples. It was delivered to be observed by persons who gave no consent, either personal or by deputies; and hence forms a precedent for the enactment of laws relating to the spiritual concerns of the church, by the united consent of the distinct orders of ministers, and for the observance of her members without asking their consent.

Hence, the church exercises her legislative authority, through the medium of her ministry; while the executive power, the right to execute what she has the right to enjoin, is committed to the highest order, that of bishops. By this arrangement, an effective church government is secured in perfect consistence with the Christian liberty of Presbyters. If the legislative as well as the

administrative power were lodged in the hands of the episcopal order alone, not only might regulations be adopted oppressive to the inferior orders, but the dicta of the bishop would have the force of law, and whatever he commanded within the province of ecclesiastical authority must be obeyed. Whatever he might prescribe within these limits for the direction of the presbyters under him, they would have no plea to refuse obedience. But as bishops, who are the executive government of the church, are confined individually to the execution of the laws, in the enactment of which the whole ministerial orders have had a voice, if they should in any way go beyond these laws, the inferior ministers may lawfully resist them. In the Anglican church, for example, no presbyter hesitates to oppose whatever is judged to be an illegal stretch of episcopal authority, or to controvert any supposed erroneous doctrine, which a bishop may deliver in a charge, or publish to the world; and this, too, is deemed consistent with the deference and obedience which is due to the diocesan; because, it is merely the opinion of an individual, who, though a bishop, has no independent authority to decree either ceremonies or articles of faith, or to go further personally than to put in force the existing laws and canons of the church.

As the ministerial orders of the whole visible church cannot assemble together in one place for deliberation, a necessity arises for the appointment of a select number of delegates to represent them. Such a meeting, or council, may *require* the consent of the civil power to its assembling; yet it is the indefeasible right of the people to meet together for purposes purely religious; and while they restrain themselves within these boundaries alone, it would be a violation of natural liberty for government to refuse such consent. The same observations apply to provincial synods. But whatever method may be taken for declaring the general voice, it appears to us that the simplest and most efficient, if not the only plan, is to elect representatives to a national council.

How these are to be chosen, must be decided by each church for its own practice. The specific manner is of little consequence, since all who receive the ministerial commission must be presumed to be competent to become representatives. Only this may be observed, that, as religion demands publicity, every thing done in reference to it should be open and undisguised. In the convening, attendance, and manner of proceeding in ecclesiastical councils or convocations, much must be left to the discretion of each separate church and nation. The particular forms are matters of small moment, as well as the title by which they may be distinguished, whether by that of council, general assembly, synod, or convocation. The legislative power of the church is lodged in the orders of the ministry, who in that way alone can express their deliberative decisions. When it becomes their duty to enact canons for the better ordering the spiritual concerns of the church, they are to be assembled together in council; and after

serious consideration, and devout prayer for the illumination of the Holy Spirit, they are to give sentence in subordination to the law of Christ; which sentence is to be regarded as the decision of the church upon the subject, and binding upon all her members. Not that she is infallible; Protestantism disavows the claim. The first council at Jerusalem, was under the especial guidance of the Spirit; but all others being composed of men fallible individually, must be fallible collectively; and therefore both may err, and have erred; "even in things pertaining to God." Yet they are the highest spiritual authority upon earth, next to the holy Scriptures; and are so recognised by the members of the church, who nevertheless believe that "the things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture."

As the authority in spiritual things belongs solely to spiritual persons, the laity are not to be joined with them in deliberative and ecclesiastical councils. In some synods of the primitive church, laymen were permitted to vote; but it was not so in the Apostolic council at Jerusalem; neither is it so in the English convocation, which is constituted entirely of ecclesiastics. Bishop Warburton is of a different opinion, and says, "there appears much the same reason for laymen sitting in convocations, as for churchmen sitting in parliament." But with all submission, there is a broad and distinguishing difference. Bishops, by assuming the episcopal office, lose not their civil privileges; and have the same civil right as other subjects to be admitted into the legislature; whereas laymen have no commission from Christ, either to rule or minister in the church; and consequently have no right to legislate in its spiritual concerns. Laymen indeed may be present; and it would seem desirable that some representatives of the civil power should be there to witness and superintend the proceedings; yet they cannot lawfully take any part in them. They are not empowered to give sentence on spiritual questions, which are to be decided by the spiritual authorities of the church; for it is that decision alone which true churchmen consider binding; and whatever enactments may be passed without it in regard to matters purely religious, they will not regard them as obligatory upon the conscience.

NAPOLEON AND THE TWELVE APOSTLES.

THE *Cabinet de Lecture* gives the following anecdote of Napoleon. Having entered one of the cities of Italy, the churchwardens recommended to him the reliques of their church. 'Sire, will you deign to take our apostles under your protection?' 'Your apostles! are they of wood?' 'No sire.' 'Of what are they, then?' 'Of silver, sire,—' 'Of solid silver?' replied Napoleon quickly, 'Yes, I shall help them to fulfil their mission; it has been ordained that they should go throughout the world, and they shall. Having said so, the Emperor sent the twelve apostles to the mint at Paris.

PUBLIC USEFULNESS.

FOR this neither splendid talents, nor profound learning, nor great wealth are required. A well-informed man of good sense, filled with the resolution to obtain for the great body of his fellow-creatures that high improvement, which both their understandings and their morals are, by nature fitted to receive, may labor in this good work with the certainty of success, if he have only that blessing of leisure, for the sake of which riches are chiefly to be coveted. Such a one, however averse by taste or habit, to the turmoil of public affairs, or the more ordinary strifes of the world, may in all quiet and innocence, enjoy the noblest gratification of which the most aspiring nature is susceptible; he may influence by his single exertions the character and fortunes of a whole generation, and thus wield a power to be envied even by vulgar ambition, for the extent of its dominion—to be cherished by virtue itself for the unalloyed blessings it bestows.—*Brougham.*

A TEAR.

Mild charity's glow,
To us mortals below,
Shows the soul from barbarity clear;
Compassion will melt,
Where this virtue is felt,
And its dew is diffused in a tear.

The man doom'd to sail,
With the blast of the gale,
Through billows Atlantic to steer,
As he bends o'er the wave,
Which may soon be his grave,
The green sparkles bright with a tear.

WHAT HAVE I TO DO WITH POLITICS?

FROM a too common answer to this important question—the weak and wicked answer, *nothing*—have arisen all the evils which have afflicted the nation through a long succession of ages. This is the fountain from which not only waters of bitterness, but rivers of blood have flowed! Did you ever doubt what connexion you had with morals and virtue? And what are politics but that wide system of duties which man owes to his fellow, and nation owes to nation? Politics are to nations what morals are to individuals. They have lately, indeed, been called the principal branch of morals—I think they are more: I hold them to be the great trunk of morals, on which all the other duties depend but as branches. It is only upon a strict performance of these duties that we can expect to be prosperous and happy.

NOTICES.

The crowded state of this Week's Confederate must be our apology for the omission of many very interesting articles.

DUBLIN: Published by D. R. BLEAKLEY, 35, Lower Sackville-street; J. J. ERENS, 28, Anglesea-street; J. H. POWELL, 10, Westmorland-street; J. O. BONSALE, 133, Stephen's Green; C. MALLEY, Horsemarket, Warrington, Agent for Lancashire, and the other Booksellers; through whom communications may be addressed, post paid.
WILLIAM WARREN, PRINTER, 140, CAPEL-STREET.

PROTESTANT CONFEDERATE,
AND MIRROR OF TRUTH.

No. XVIII.

"NO POPERY."

Vol. I.



PART OF SYLVESTER'S MITRE.

THE above *morceau* is taken from the now defunct popish Penny Magazine. Which of their holinesses of that name is the canonized Sylvester, whose forehead was thus inscribed with a salutation of the "Queen of Heaven," we do not say. If it was the first, as we suppose, 1500 years at least have consecrated the regency of the popish Venus, and not without reason do the craftsmen speak of the antiquity of their spiritual gallantry. Associations are sometimes interesting; as the following article will show. It is taken from an old work by Sir R. Barckley, called "Libertie of Man," published in 1631:—

Pope Sylvester the Second, before called Gilbert, a Frenchman borne, came by the popedom, as Platina, Nauclerus, Benno, the cardinall, and others report, by the help of the divell. In his youth he became a monke, but forsaking the monastery, he followed the divell, to whom he had wholly given himselfe, and went to Hispalis, a citie in Spaine, for learning's sake; where his hap was to insinuate himself into the favor of a Saracen philosopher, skilful in magicke. In this man's house he saw a book of necromancy, which he was desirous to steal away. But the booke being very warily and safely kept by the Saracen's daughter, with whom he had familiar acquaintance, at last he wan her favour, that he might secretly take it away, and reade it over, which when he had gotten into his possession, with promise to deliver it

[ONE PENNY.]

again, he determined to depart thence, fearing nevertheless what danger he might fall into by his theft. After he had escaped this danger, being overcome by ambition, and a divelish desire to rule, he obtained, first by corruption, the archbishopric of Rymes, and afterwards that of Ravenna, and at last the popedom, as is said before, by the helpe of the divell, upon condition that after his death he should be wholly his, by whose subtilty he had attained to that high dignitie. And although in his popedom he dissembled his necromancy, yet he kept in a secret place a brazen head, of whom he received answers of such things as he was disposed to demand of the divell. At length, when this Gilbert, desirous to reign alone, asked the divell how long he should live pope, the wicked spirit answered him cunningly after his manner, that if he came not to Jerusalem he should live long. And as it happened him to say masse, after he had reigned foure yeares and somewhat more, in a church called the Holy Crosse at Jerusalem, he fell suddenly into an extreame fever, and knew by the rumbling and noyse of the divell (who looked for performance of his promise) that his time was come to dye: but he falling into an earnest repentance, and openly confessing his impietie and familiarity with the divell to the people, bewailed his grievous offence committed against God, and exhorted all men to beware of ambition and the subtilty of the divell, and to lead an honest and godly life. When he perceived that death approached, he desired that his hands and tongue might be cut off, because with them he had blasphemed God and sacrificed to the divell; and then that his mangled carcase as it deserved, might be layed in a cart, and the horses driven forth without any guide, and where they did of their own accord stay, that there his body might be buried. All which things being done, the horses stayed when they came against a church of Lateran, where they tooke him forth and buried him: whereby men conjecture, that through his repentance God had shewed him mercy. Neverthelesse, whatsoever became of his soule, the divell would not leave his old acquaintance with his body in many yeares after. For their writers report, that a little before the death of many popes that succeeded him, his bones should be heard to rattle, and his tombe would sweate. By which signs men knew that a pope would shortly dye. But if a common custome had not altered the case, and qualified the greatness of the fault, it would have seemed strange, that they would professe themselves to be vicars of Christ, should be so familiarly acquainted with the divell. For there were eighteen popes necromancers, one succeeding another, as some write.

ANAGRAM.

PILATE'S question to our Saviour, "What is truth?" in the Latin Vulgate stands thus, "Quid est veritas?" These letters transposed, make "Est vir qui adest." It is the man before thee."

THE ALMOST CRISIS.

PROTESTANTS, PAPISTS, POLICE, AND THE PRESS.

While they promise them liberty they themselves are the slaves of corruption. Ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.—2. PET. 2. 19.—Gal. v. 13.

THE last number of the CONFEDERATE contained a short account of the celebration of freedom's anniversary, by the members of the Protestant Confederation, and other professors of the faith of the Bible, in a purely religious service at Ebenezer church, D'Olier-street. Our space did not permit us to insert a copy of the correspondence that passed on the occasion, between the magistrates and the minister of Ebenezer, to which we take leave to advert. For want of room we give Mr. M'Crea's letter only, from which the substance of the magistrates' letter will be gathered.

Gortnashgellah, Saturday, July 2nd.

GENTLEMEN,—At the moment for entering my pulpit yesterday, an unsealed letter, signed S. R. Bomford, was handed me by your messenger, to which circumstances precluded other than an oral reply.

The communication expresses the concern of the magistrates at the circumstance of a number of persons being assembled in Ebenezer chapel, with my sanction, if not by my direction; intimates that I shall be held responsible for the consequences, should any riot ensue from such meeting; and requires of me to use my influence and authority to induce the assembly to disperse. It states, further, that any persons found walking in procession, with flags or banners, will be put upon their trial; and that the meeting referred to is prohibited in effect, if not by word, by act of parliament.

Without meaning any disrespect to the magistrates of the College-street division, I beg to express my concern, that their construction of public duty should have led to an advice, in reference to my congregation, which it would have been as culpable in me to adopt, as I consider it most gratuitous in them to offer. I am at a loss to conceive, why a Christian minister should be expected to withhold his sanction from, or required to urge the dispersion of, an assembly for purely religious objects; and should regard it as indeed the last stage of freedom, at which the executive might dictate the occasions and seasons of such solemn services. That he should be menaced with judicial penalties, in case of any riotous interruption of their public devotions, is a stretch of authority I must respectfully but most vehemently deprecate. The time is distant, it is to be hoped, when such an administration of law will be attempted; or the day, it may be feared, is at hand, when it will be effectually resisted. "JUSTICE FOR THE PROTESTANTS OF IRELAND," has already been adopted as a confederate motto.

By the intimation, that persons who should be found walking in procession with flags or banners would be put upon their trial, I do not feel that the Magistrates of College-street have placed me or my congregation of yesterday under any special obligation to gratitude.

They had surely forgotten, at the moment such a period was dictated, that their communication was not with the party who are accustomed to defy the law, or to drive a coach and six through acts of Parliament! At all events, had we, not knowing that such conduct would be illegal, and, otherwise, would have been unchristian, intended to parade our piety and patriotism, the disadvantages of our ignorance and disloyalty were not likely to be obviated by an intimation made to us when such procession in all probability would be over.

Whilst upon this subject, I have to complain, in the name of nearly one thousand individuals crowded into Ebenezer chapel yesterday, of the impunity with which persons wearing green ribbons, carrying bludgeons, and cheering for O'Connell, &c. &c. were permitted about the building during our religious ser-

vice; and of wanton and unprovoked assaults, committed by some of the police upon individuals who were peaceably entering the place of worship.

I must at the same time, in candor, apprise the Magistrates of College street division, of our intention to press the secretary of state, or pray the House of Commons, for a full inquiry into the meetings for political purposes that are held Sunday after Sunday in the Corn Exchange, by the excited members of which our religious services are constantly interrupted, and assaults are committed upon the minister and people.

I have the duty to be, Gentlemen,

Your faithful Servant,

J. B. M'CREA,

Minister Ebenezer Church.

To the Worshipful the Magistrates
4th Division.

From this letter, in which Mr. M'Crea has expressed the just independence of a Christian minister, and in which we concur, it would seem, that although no serious injury was done, the day did not pass off without an attempt at violence. How could it be expected? The men who some days since taunted the weakness of authority, and sanctified by a special holiday and an armed and a seditious meeting in the Coburg fields, *the anniversary of the out-break of the rebellion*, could hardly be expected to permit a meeting of Protestants piously to commemorate the birth-day of civil and religious freedom. However, in the language of the Popish journals, the day "passed off quietly," and we give them the honor of the event. It might have been expected that no more would be heard about it, unless amongst those by whom the revolution of 1688 is regarded as a dispensation of grace from the Father of our mercies. However, where malice and insincerity are, there will always be a pretext for violence and cruelty. On Lord's day last, the regular political meeting of the Trades Union was held in the Corn Exchange, at the close of which a regiment of ruffianly coal-porters, who had spent the morning of the Sabbath in drinking, followed the heroes of agitation until they came near to the Rev. Mr. M'Crea's chapel, where they were joined by parties of drunken carmen and others, from two whiskey houses opposite,—Clinchy's, at the corner of Hawkins'-street, on the east, and Kinsella's, at the corner of Fleet-street, on the west; by whom the immense area in front of the place of worship was crowded, and an incessant shouting, and menacing of "the swadlors and M'Crea," mingled with cheers for "O'Connell," &c. was kept up. During the whole of these proceedings not a single policeman was to be seen, nor an effort was made to preserve the order of the city. Shame to the magistrates of the division! At this time Mr. M'Crea's crowded congregation was attending to a sermon by their minister, from the words, "Behold the Lamb of God, that takes away the sins of the world."

On retiring from the chapel the congregation were assailed with hootings and yellings; a huge stone, thrown in the direction of Mr. M'Crea's infant son, who with his nurse, and two little girls, and Mrs. M'Crea, were seated in her carriage, smashed the

lamp on that side. Nothing further than which at this time occurred.

At half-past six o'clock, Mr. and Mrs. M'Crea drove to the vestry door in Hawkins'-street, and were received with shoutings and some missiles; several ladies and others who were now seated in the chapel having been similarly treated. When about to go into the vestry, Mr. M'Crea descried a leader of the vagabond army, near to the door, in the act of throwing a stone, upon whom he darted like an eagle, and as with an eagle's talon grasping him in his left hand, amidst a forest of uplifted arms and cudgels, one of which knocked off his hat, pitched him in through the vestry door. At the instant, his right hand seized a huge porter, whose uplifted arm also threatened prostration, and to the consternation of the entire mob, bestowed him with his companion. By this time the male part of the congregation had been drawn from the chapel by the external uproar; and, seeing the danger of their minister, ran upon the rioters, and took up between twenty and thirty of the ring-leaders, who were all committed to prison.—The decision of Mr. M'Crea's friends and the arrival of two police men caused the retreat of the disturbers; who remained for the rest of the evening scattered through the streets, avenues, and public houses, for a quarter of a mile round the place of worship. Notwithstanding all the early external confusion, the congregation was immense, the preacher finished, with apparent comfort, the very interesting discourse begun in the morning, being once interrupted by a fellow who called the Reverend gentleman "a d——d liar," and who was instantly conveyed to the police-office, and amidst yellings and missiles the congregation retired after the service, as if not an enemy was in existence.

We come now to the police office on Monday morning. Alderman FLEMING, from about ten o'clock, was kept busy by the cases of apprehension before named. Bernard M'Mahon and William Delany, the two papist fellows seized by Mr. M'Crea, were committed. A young man, named [name lost] also a papist, and servant to a Protestant gentleman in Eccles-street, was committed, on the testimony of the police; as was also a papist woman named Mary Kilroy, taken in the act of waving a green branch, and violently urging on the mob to "pull down the building." Michael Rafter, a papist, who excused himself on the plea of drunkenness, was also committed. Thomas Coyle, John M'Loghlin, Michael Caffrey, Pat Boylan, and William Hoey, all papists, were bound to the peace.

At this period Alderman Fleming was addressed by a decent-looking man, who gave his name Patrick Kavanagh, also a papist, who said he came forward under a sense of duty, to report what he had witnessed last night.

Driving from the railroad through Brunswick street, on coming opposite to Hawkins' street, he saw a great crowd and several young men with Orange lilies and sashes come out of a public-house. He perceived a person in the crowd draw

a dagger and unsheath it. He immediately alighted from his car, advanced to this person, and observing it was an extraordinary weapon to use in that way, demanded his name. He hesitated to give his name; but he (Mr. K.) took him by the collar, and said he should bring him to the police-office. He at last said his name was Flint. Several young men, however, came forward, and being apprehensive of personal injury *he gave up his hold*, and the party escaped into the chapel, or within the railing. When the person with the dagger was rescued from him, he went to the police-office, and mentioned the circumstance. A constable was sent with him to the chapel, to endeavor to arrest the man who had escaped. The persons about, however, were so violent, and there was so much confusion, that he was afraid to enter, being apprehensive that his life might be taken; and his servant, for the same reason, declined to go in.

At this moment, the Rev. Mr. M'Crea requested of the magistrates that Mr. Kavanagh might be sworn. Mr. Logan, of Stafford-street, here entered the room, and approaching Mr. Kavanagh, identified *him* as a person who had said the crowd were a "set of poltroons for not breaking the windows of the place!" Alderman Fleming then said, that in case of the double charge he should postpone the business till one o'clock. Several cases of riot, &c. were meanwhile disposed of, and at one o'clock Mr. Kavanagh was in attendance, accompanied by Mr. J. A. Curran, as his counsel. The Rev. Mr. M'Crea was also in attendance.

Mr. Curran said that he had to prefer a charge on behalf of Mr. Kavanagh against several persons.

Mr. Gabbett—What are their names?

Mr. Curran—We don't know their names, but Mr. Kavanagh will point at least *one* of them out, whom he has recognised since coming to the police-office.

Mr. Kavanagh being sworn, said he would shortly state the facts of the matter, and repeated in substance the deposition above given.

Mr. Gabbett—Did you see more than one dagger or orange sash?

Mr. Kavanagh—I cannot say I did; but *I am of opinion there were many*. Mr. Logan came up and charged me with instigating the mob to break the windows of the chapel.

Mr. M'Crea—Your worship, may I be allowed to ask what is the precise charge brought forward by the complainant, and against whom?

Mr. Gabbett—It is a very intelligible one. It is a charge against *all the party* who were assembled near the chapel in D'Olier street, *decorated with orange lilies*, and especially against those who *rescued a person* who had most improperly drawn a dagger upon the crowd.

Mr. Kavanagh—I apprehend that many besides him had daggers.

Mr. Gabbett—Did the persons around the man whom you seized use violence, or did you let him go *through the fear* that some of his friends were armed?

Mr. Kavanagh—*It was on the latter account that I let him go*.

Mr. Gabbett—From what I have seen of your conduct, I conceive that it was becoming a good citizen, anxious to prevent a breach of the public peace. You acted most correctly, and Mr. M'Crea, who is the advocate of—

Mr. M'Crea (with warmth) Sir, I submit you are not justified in speaking thus. You are pleased to permit and encourage a person to name the place and people with which I am connected; and I come forward as the advocate of myself, my chapel, and my congregation.

Mr. Gabbett—Your chapel is innocent of any imputation.

Mr. M'Crea—And so are its congregation.

Mr. Gabbett—I cannot say so.

Mr. M'Crea—Forgive me, Sir; you are not justified in such words. There has not been a single charge against any one of my congregation during the many years I have been with them.

Alderman Fleming—I know there are constant disturbances in the neighbourhood.

Mr. M'Crea—The police only are to blame for that. Why, Sir, are we allowed to be disturbed?

Mr. Kavanagh was *pressed* by Mr. Gabbett to point out some person who had attempted the *rescue* of the prisoner belonging to the chapel.

Mr. M'Crea—There was no prisoner, Sir, belonging to the chapel.

Mr. Gabbett—I assert there was a prisoner, Mr. M'Crea.

Mr. M'Crea—Not from my chapel, Sir, I must be allowed to say.

Mr. Kavanagh—I had the person by the collar, and would not have let him go, if I did not *think I was surrounded by persons armed with daggers!*

Mr. M'Crea—I do not deny that; but he was no person belonging to me.

Mr. Gabbett—On the 1st of July our constables found a person in the public street decorated with Orange insignia, and in compliance with their duty, arrested and brought him before us. What was his excuse? Why, that Mr. M'Crea had desired his congregation to come in procession dressed with Orange ribbons. Orange decorations were undoubtedly used inside the chapel; and there is a doubt on my mind whether, upon the construction of the 1st and 2nd of William IV., such an assembly, even in a building, is legal. [Mr. Gabbett here read part of the act of Parliament, and proceeded,] The practice of wearing those insulting insignias in public, must be considered as a breach of the spirit, if not the letter, of the act.

Mr. Curran—In case of myself and my friends, the Chief Baron held that the display of even a single handkerchief at Bohernabreena made the meeting an illegal one.

Mr. M'Crea—That was at Bohernabreena, your worships, and with an illegal object, and not inside a building, for a legitimate purpose.

Mr. Gabbett—These persons meet certainly *not for public worship, but with the ulterior view of a procession*.

Mr. M'Crea—Sir, you have no evidence of any such fact; nor was there any such intention.

Mr. Gabbett—Why, for what other purpose did they display those emblems? I think it would be a fair question to leave to a jury whether such acts do not come within the meaning of the statute, and whether they might not be construed into "meeting and parading." It is perfectly legitimate that persons should meet for purposes of divine worship; but the moment that they, under the cloak of religion, promote party displays, they violate the law. Loyalty is certainly to be applauded, and I trust I have as much of it as Mr. M'Crea or any other person; but loyalty in my opinion consists in maintaining the law, and preserving peace and good order.

Mr. M'Crea—I am sorry that some of your worship's remarks and insinuations require that I should say a few words. Departing from the case under investigation to the circumstances of the 1st of July —

Mr. Gabbett—The present matters spring out of the 1st of July. They are the re-action,

Mr. M'Crea—I must be allowed to differ with your worship, such riots are no new thing there. On the morning of the 1st of July, fellows were parading the town with green ribbons at an early hour; my congregation did not meet till one o'clock of that day. It could not, therefore, have been the provocation of any disorder. Besides, no rioting took place on that day; yet I myself saw from my pulpit men parading D'Olier street, their hats decorated with green ribbons, at the time I and my people were engaged in worship.

Mr. Gabbett stated, that men with those green ribbons had been arrested on a previous day, the 1st of July. No distinction was made, and all party displays should be put down. He and his brother magistrates had certainly seen those men in green ribbons from the office windows, and had sent out to have them arrested.

Mr. M'Crea—Your worship has assumed, indeed alleged, that the persons in my chapel intended to parade in procession.

Mr. Gabbett—I did not say so, Mr. M'Crea.

Mr. M'Crea—I certainly understood you to say so.

Mr. Gabbett—I did not say so.

Several persons in the room said, "Yes," "Certainly."

Mr. Gabbett, looking in the direction of the voices, said, You say what is not true, Sir. I did not say any such thing.

Mr. M'Crea—As your worship retracts—

Mr. Gabbett—I did not say so, Mr. M'Crea.

Mr. M'Crea—I believe your worship did not mean so. Before the 1st of July I certainly told my congregation we should have a special religious service on that day; that they who chose might wear their emblems inside the chapel, but I forbade them distinctly to do so outside, either coming to or departing from the place of worship. They met on the 1st of July, as they will meet on the 12th, for the purpose of praying to, and for a great deliverance praising God. Nothing illegal then was done by them, and nothing illegal will be done hereafter.

Alderman Fleming—I hope you will not tell them to come armed on the 12th.

Mr. M'Crea—Such a remark of the worthy alderman's is uncalled for. I never told them to come armed; and I hope it will not hereafter be necessary.

Mr. Curran—One of them was seen with arms yesterday.

Mr. M'Crea—No such thing, Sir, if there was one at all, which is not proved, he was one of *your* party, not mine. This is an old trick of the enemy, remember, Mr. Curran. The Rev. gentleman then proceeded at considerable length to justify his conduct, and to speak of the hard condition of the Protestants of Ireland. He said that in his sermon which he preached on the first of July, he avoided as much as possible reference to irritating topics. As to the charge of wearing a pink carnation, a white rose, or an orange lily, I think, said he, it is ridiculous. I am fond of each, and will wear any whenever I please, if I can obtain it, and will advise others to do the same if it is connected with pleasurable recollections. The fact is, I am a controversialist of somewhat notorious character; and being unlike most others, fixed in one spot, and this a wicked neighbourhood, almost contiguous to the quays and corn exchange, am therefore open to these assaults. But whilst Mr. Maguire and other priests, in one place and another, are polemics too, and uninterfered with by any thing like violence from us, to whom their doctrines and practices are offensive, it is monstrous that we should be continually persecuted, and then charged with provocation. The present business, it should be remembered, has nothing to do with the 1st of July, out of which no violence had sprung. The time of it was the Lord's day, two days after, and the subject on which I then preached was one that ought to have given offence to none; it was on the text, "Behold the Lamb of God, that taketh away the sin of the world." We have a right to be protected in our religious services: it is a dreadful state of things that we should be prevented from engaging in this because it is irritating to wicked men; and if such conduct is continued, I do not see why I shall not be justified to preach, and each member of my congregation to worship God, with a musket on one side and a sword at the other.

Mr. Curran observed, that such language was dangerous to the public peace.

Mr. M'Crea—Oh, indeed!—Why they were armed in the Cobourg Gardens, Mr. Curran; and I suppose it is not a specially privileged spot.

Mr. Curran—And you went there armed, too.

Mr. M'Crea—No! except being armed with justice.

Mr. Curran—I don't think you will be in a hurry to go there again.

Mr. M'Crea—Call a meeting of the citizens, and try us! (Hear, hear, from Mr. M'Crea's friends in the room.) You may depend upon it, we will not trust your honor again.

The magistrates here interfered, and put a period to this desultory discussion.

Mr. M'Crea then asked Mr. Kavanagh if he intended to persist in his accusation about the dagger, and against whom.

Mr. Gabbett was most anxious to get Mr. Kavanagh's deposition upon this

subject, but as Mr. K. could not identify the person with the dagger and the orange sash UNDER his coat, he was reluctant to proceed.

Mr. Gabbett said they had heard enough. He was not prepared at present to say that the young man identified in *rescuing* the man who was seen with the dagger! should be put on his trial, but he should certainly take Mr. Kavanagh's sworn depositions to send to government, and then act according to such directions as might be given. He should at the same time bind over the young man to appear when called on.

Mr. M'Crea—Then if the young man is bound over, I shall press the charge against Mr. Kavanagh, for inflaming the mob on this occasion.

After some discussion, the charges on both sides were withdrawn; but the young man, notwithstanding, at the instance of Justice Gabbett, was bound in his own recognisance to appear when called on.

In consequence of these proceedings, and the misreport of them that was given in the pro-popish journals, a special meeting was held in Ebenezer chapel on Wednesday evening, July 6, after the regular religious service. The place was crammed almost to suffocation; and the Rev. Mr. M'Crea presided. He entered into a long and eloquent statement of the sufferings of Irish Protestants, and a detail the circumstances on the previous Lord's day, and concluded by reading the following resolutions:—

That the garbled report given in *Saunders's News-Letter*, of proceedings at No 4. Divisional Police Office on Monday, in reference to the wanton outrage upon this congregation on the last Lord's day, is characterised by a disingenuous complimenting of public functionaries; a dishonest suppression of facts in the conduct of drunken and disorderly intolerants; and a series of gross and scandalous libels upon a numerous body of loyal, peaceable, and zealous Protestants.

That twenty-two persons having been apprehended in acts of violence outside the walls of the church, whilst the congregation were peaceably assembled within, of which rioters about one-half were visited with summary punishment, whilst not a single charge was made against a member of this church,—the whole of which circumstances are studiously omitted from the report in *Saunders*; this fact admits of no interpretation, but that the party by whom such a report was published, was designed to make odious to the mob of Dublin the persons attending upon this place of worship.

That the conduct of Mr. Gabbett, the magistrate, in his observations upon a vague and impersonal charge; his petulant and partial remarks upon the just vindication of himself and his people by a Christian minister, after he had committed a series of unfounded allegations against *them*, his placing in custody, and imposing recognisance upon, an unoffending Protestant, against whom no charge was fixed; and his reckless avowal of the intention to make an *ex parte* report to government, prejudicial to a harmless religious body; is an insulting and unrighteous abuse of the authority that should be a terror to evil doers only, and a praise to them that do well.

That the riots which took place on the last Lord's day, in the neighborhood of Ebenezer chapel, were principally owing to the negligence of the officers in that division of police which has sought to exculpate itself with the government by criminating an unpopular community. For had the leaders of the disturbance, who came out of CLINCHY'S and KINSELLA'S spirit shops, both within a few yards of the chapel, been in the first instance apprehended, no violence of assault or self-defence would have ensued.

That the almost contiguity of this place of worship with the theatre,—the butchers' market,—the coal-quay,—the corn exchange,—the passage to the railway,—the meeting-houses of the ribbon-men,—and the most numerous attended mass-house in Dublin; together with the circumstance, that the meetings of the trades' union and similar associations, for objects of an existing nature, are held on the Lord's day, and usually break up at the time when this congregation is assembled for divine service; are among the immediate causes of the reiterated disturbances by which we are sufferers.

That a representation be made to his Excellency the Lord Lieutenant of all these circumstances, as well as of the material facts in connexion with the riots on Sunday, the 3rd of July; and that a simple statement of these self-evident causes of the reiterated assaults upon this church and congregation, be circulated throughout the empire; that the true reasons why the minister and congregation at Ebenezer are so constantly dragged before the tribunals, and loaded with the reproaches of those who ought to vindicate and protect them, may be known to the world.

That because of the false reports that find their way into the country, by the metropolitan papers, copying the partial reports of *Saunders's News-letter*, this meeting recommends the Protestants of Ireland immediately to establish, by joint-shares, a daily morning paper, that shall be a strict and an honest Protestant journal, advertise at the lowest rates, and report for and advocate Scriptural institutions, without respect to denomination or discipline.

That the Rev. Mr. M'Crea, Counsellor Fitzgerald, and Marcus Collison, Esq. do constitute a provisional committee, with power to add to their numbers, to communicate with the government and the magistrates; and to carry all the objects of the above resolutions into effect.

Mr. Marcus Collison spoke at considerable length, and in an eloquent manner; and concluded, by moving the adoption of the resolutions, which Mr. Logan seconded. The chairman then earnestly requested, if any person present had the least objection to any part of these resolutions, no consideration would induce him to withhold its expression. He paused for about two minutes, and put the question; which was carried by one loud burst of "ayes," from the most tremendous meeting that was ever held within the walls of the building.

NEW VERSION OF THE 124TH PSALM.

Air—THE BOYNE WATER.

For the services at Ebenezer Chapel, Dublin, on the 1st and 12th July.

Unless the Lord his arm of power
Had o'er our heads extended;
Unless the Lord in peril's hour
His chosen had defended:
When fierce in kindling rage and pride
Up rose the foe around us,
Deep plunged beneath their swelling tide,
The waves of wrath had drown'd us.

Wake, Israel! wake, the grateful strain,
His praise be sung and spoken—
For thee the snare is laid in vain,
The fowler's net is broken;
Hosanna! bless the living Lord,
Each heart to fear a stranger;
The glories of His name record,
Our stay in every danger.

That power, at whose creative call
Sprung forth to form and motion,
This universal frame, and all
That people, earth, sky ocean;
That Being whose resistless will
Holds nature in subjection,
In mercy flings around us still
The shield of His protection.

REFORMATION IN SWITZERLAND.

For a long time, a somewhat liberal spirit appeared in the Canton of St. Gall, a Romish Canton. In 1828, Fuchs was called there as professor and chaplain of the hospital. He developed himself there more and more; and the events of 1830 having given him liberty to publish his principles more openly, he appeared from that time as an eloquent and courageous preacher of the gospel of salvation. At last, on the 13th of May, 1832, he preached a sermon, since become celebrated in all Switzerland, and which may be considered as the token of his rupture with the doctrine of Rome. This discourse, of which we give the analysis, was received with bitterness by some ultra-Romish men, who carried a complaint of it to the Council of the Canton. But the greater part of his auditors protested against the complaint, and demanded the publication of the discourse. Successive editions were distributed, without delay, in all the German Roman Catholic part of Switzerland. The public papers hastened to inform their readers of the light which began to shine on the confines of the Lake of Zurich. The day, even, that Fuchs preached the sermon, was for him a day of glory. In the afternoon the orator took a walk, accompanied by the clergy, who led him as it were in triumph.

In January 1833, Fuchs was cited before the Episcopal Consistory of St. Gall. The assembly took place on the 15th of February;

They then read a minute of proceedings, which condemned the following eight principal points of the sermon in question.

1st. Christianity does not acknowledge the difference which Romanism establishes between the priests and the laity.

2nd. The essence of the constitution of the Catholic Church is to be purely representative.

3rd. It is necessary that the better part of the clergy rise up, after a sleep of three hundred years, to reclaim their precious rights.

4th. You have made a dictator of our Holy Father.

5th. The Roman Catholic Church has need of an essential reform in worship, liturgy and discipline; for it is no more than a skeleton.

6th. Our liturgic tongue (the Latin) hinders and disfigures the worship.

7th. Forced celibacy takes away all value from chastity.

8th. It is a want of reason to call those heretics and revolutionaries who demand synods and disapprove of celibacy, seeing there are entire bishopricks (in the East), the priests of which are married.

Fuchs could only obtain that the act of accusation should be remitted to him, and it was with difficulty that it was granted to him that his replies should be inserted in the minutes of the proceedings. At the second meeting of this assembly, Fuchs was condemned, deprived of his pastoral functions, suspended as to those of the mass, with reserve against him, the other canonical penalties. His sermon was condemned as contrary to the dogmas of the church.

From that time he has made a step forward against Rome, by forming a religious Society under the name of the *Evangelical Catholic Society*. It has announced in its statutes, that its principal end is to provide for the advancement of the true Catholic faith in spirit and in truth, to oppose itself to all fanaticism, and to enlighten the people by writings calculated to spread the light of Christianity. Many distinguished members of the church at St. Gall and Soleure, of Lucerne and Argovie, form a part of it.

CONFESSION TRAP.

THE following most edifying story, recorded as 'precious truth,' in "The Mirror of Examples," "Ladder of Heaven," &c. published by "permission of the superiors," will surely be said to furnish abundant and irresistible evidence of the divine origin and virtue of the sacrament of confession. Wicked heretics may inveigh as they please against the disgusting, filthy, and soul-destroying dogmata of Peter Dens, as "No POPERY M'CREA" calls them whilst the wives and daughters of the Holy Roman Catholic church have such wonderful tales and miracles as the following to induce confession to their ghostly fathers, and to confirm the faithful in the godly practice of making known their secret sins and yielding both their persons and property to the will of the priesthood.

The 'precious truth' runs thus:—"There were two friars, the elder a man of great learning and piety, and moreover, penitentiary (confessor) to his Holiness the pope. The other a young man; these holy men, travelling together, happened to be lodged at a certain castle, where a great lady dwelt, that had committed adultery, and worse, out of shame for having been guilty of such enormous offences, she remained for the space of eleven years without going to confession to her curate; but now, entertaining those religious men, and observing their carriage to be virtuous and grave, having no visitor at her castle, and supposing that perhaps they might never come near her again, she resolved to make her confession to the elder of the two. Accordingly, next morning, she went to him, desiring him to hear her confession; he thereupon bid his companion withdraw a little aside, which he did; yet sometimes casting his eyes towards her, he perceived that at *every sin the lady confessed a toad went out of her mouth!* But being at last near the point of confessing her most odious and detestable sin wherewith her soul was charged, *false modesty* restrained her from expressing it; whereupon the young friar *saw all the toads return into her mouth!!* Soon after these two religious men departed, and being upon the way, the youngest began to tell the other what he had seen, who presently understood thereby that the lady (*notwithstanding* he had absolved her) had wilfully and to her knowledge concealed some damnable sin! Therefore forthwith he returns to admonish her to look better to her conscience; but alas, he found her dead! The devout man prayed to God for her three days together; at length she appeared to him, sitting upon a fiery dragon, with a chain of red hot iron about her neck! two serpent embracing her, and sucking her breasts! two toads in her eyes! from her mouth and nostrils issued forth fire and brimstone! a pack of wild dogs were gnawing her hands! and in the hair of her head were a great number of lizards! Then cried she out unto him, saying, "O father, I am that accursed and miserable woman, that two days since made a confession unto you—but because I did not reveal unto you all the facts and particulars of my life behold! I am damned for ever!!" With that the confessor adjured her by the living God to declare unto him the meaning of these several pains with which she was tormented. Unto whom she answered, that the lizards crawling about her head were for a punishment for the vain dressings she used to wear;—the two toads which covered her eyes were the punishment of her impure gazing;—the flames from her mouth were torments for her defamations and impure speeches; the two serpents at her breasts revenged the foul thoughts which lodged within her, the cruelty of the dogs that devoured her hands were punishments for touching forbidden things;—and lastly, said she, "I am seated upon this dragon, that puts me to unspeakable pain and torments for all my wicked deeds." And so, when she had said thus much, the dragon, with a wonderful great noise, raised up himself, and carried her to hell, where she remains in endless torments."

Is not the foregoing frightful fable well calculated to force not only ignorant and simple girls, but females of understanding and information, to flee *auricular confession*,—and to put their very thought and emotion into the possession of the secret-keeping and secret-profiting priest?—**INFERNAL IMPOSTERS!!**

CELIBACY OF PRIESTS.

THE following passage from Captain Basil Hall's Travels, just published, ought to make an impression in certain quarters which seem to encourage the designs of the Roman Catholics, without considering the dangerous character of the system which they indirectly support. Let them look at this fearful picture of national degeneracy and universal immorality:—

“The most truly hellish device that the wit of man has yet contrived, is the celibacy of the clergy; and until that deep curse be removed from the nations of the continent where the Roman Catholic religion prevails, there seems not to be a gleam of hope of their obtaining that degree of domestic virtue, without which no genuine political freedom can be hoped for. So long as there exists a numerous, widely-spread, and educated class of men, in close alliance with the state, but whose interests are entirely separate from those of the rest of the country, and whose manners are necessarily, and by universal usage, understood to be profligate, it is in vain to expect that domestic morals will be pure. Were it possible, indeed, to detach this privileged class from the rest of the community, there might be a hope; but, when, through the medium of public preaching, and, above all, of oral confession, and the innumerable other methods by which the priests obtain free admission every where in those countries, they succeed in establishing their influence, there is little or no hope left. It is needless, and would only be painful and disgusting, to go into any details. But this may be said, that the wide-spread looseness of domestic manners in Italy, Austria, and other countries where the same system prevails, not only has its origin in the undue influence and profligate habits of the priests, but owes its continuance to their instrumentality. This depravity pervades all classes, and to such an extent, that shame is out of the question; and the whispers of conscience being, especially with such machinery, the easiest thing possible to set at rest, vice has it all its own way.

“Before leaving this topic, I may be allowed to advert to one striking effect of a considerable length of residence abroad, which is to soften the asperity of political feeling as regards party-spirit in our own country. The whole framework of society, political and moral, on the continent, is so different—indeed so diametrically opposed in most things to what we have in England, as is often so degrading, and, I may well add, disgusting to us—that we come in time, and at a distance, to look upon the differences amongst our own politicians as comparatively trifling shades of the same thing, which, when we con-

sider the gulf lying between England and the continent, are really not worthy of being named. We have a Protestant church, and we have genuine liberty—two blessings which, I also affirm, no one can value to their full extent, till they visit Italy and Austria, and see the horrible vices engendered and fostered by Catholicism—the misery and meanness promoted by the despotic and espionage—and, finally, not only the extinction of freedom, but apparently the suppression of almost all who wish to be free in those degraded countries.”

SIMON PETER'S SHIP.

Simon Peter and his comrades

Had a goodly bark, though small,

They to successors left her,

As she stood—a fishing yawl.

But so cunning fishers were they,

And so great their booty grew,

That, ere long, they found unless they

Should enlarge, 'twould never do.

From the boat they took a galleon,

Next unto a frigate pass'd,

Which, with deep-mouth'd thunder bellowing,

A man of war became at last.

Now, a lawless pirate rover,

Where commission'd ships resort

She sails the high seas over,

And makes spoil in every port

As the hatred or the terror

Of all honest tars afloat,

Let them chase, and seize, and scuttle her

And stick true to Peter's boat.

HAPPY CONDITION OF POPISH STATES.

THE monarch of mischief in Ireland is continually ringing the changes on “the happy condition of the people where the Catholic religion is the religion of the state!” knowing, as the mendacious monster does, that the mass of his besotted auditory are neither readers, nor enquirers; and that the few are a horde of self-idolators, like himself, who have their own aggrandizement, in one way or another to promote, whilst the aid they political profligate. Often, unblushingly stating the thing, in the face of universal history, his assertions pass current like his flagrant allegation against English women whilst in Ireland, and his equally flagrant repudiation of the charge when duping the men of England. That “animal o' the mass,” Lord Shrewsbury, has lately played the mocking bird to the affected whining of the Irish wolf-dog, also by asserting the equal liberty and prosperity of Popish and of Protestant countries. We know not whether his lordship has ever travelled further than between Shropshire and London; but if he has had opportunity of witnessing the religious and moral character of the continent of Europe, he can be compared only to a travelling goose, or the carriage lapdog, or something beneath

the mental rank of both, to speak of liberty and happiness as concomitant with the dominion of Popery!! Regarding this, within the last two years the writer of this article had the confidential information of a Roman ecclesiastic, that a brother *religieuse*, who had spoken freely upon the doctrines of his church, was formally buried alive in the cloister of a convent! A procession of the house took place, in which the victim of bigotry was required to join; the funeral service was solemnly sung by the brethren; and at a particular spot, the condemned was lowered into a prepared sepulchre, eight feet deep, the top of which was immediately with masonry closed up!! In *Spain*, which contains less than 14,000,000 inhabitants, and about 1,051,142 ecclesiastics and other *religieux*, it is notorious that the government directly and indirectly licences not less than 80,000 bandits to prosecute their honest calling; and as a natural consequence, there is an average of 15,000 assassinations in the year! Writing of *Belgium*, the country of the Duches of Kent's recreant brother, a recent author says, Liege has been termed the hell of women, the purgatory of men, and the paradise of priests! I believe it has been so termed rightly. I am sorry, for the sake of Belgians, to say, that females of the lower classes are worked as hard as men; and are put to labor that is performed in England only by strong men. I have seen them attend on bricklayers as laborers. I have seen them employed in digging for the foundation of houses: I have seen them, worse than all, perform a species of work which is almost only fit for horses or malefactors. Two or three of these poor things are placed on a heap of coal-dust, combined with mud or moistened earth—the whole being wetted with water thoroughly—and for the course of a long summer day these creatures were employed in treading it into consistence with their feet, like dogs in a wheel, horses in a gin, or thieves on the tread-wheel. Whether it is a purgatory for men, I cannot say from my own knowledge; if it be one, they seem to bear their torments lightly. But that it is a paradise for priests I think I may aver; for I never saw such a number of sleek, fat, happy-looking human beings in holy orders in any other city or country.

So much for the blessedness of dominion by "the mother and mistress of all ch——" the synagogues of harlotage.

SABAOOTH.—The Hebrew word Sabaoth signifies hosts; and is sometimes used to denote the sun, moon, and stars, and also the angels. The Lord of Sabaoth, therefore, as one of the titles of the Deity, marks his supreme dominion over the universe; and particularly over the different orders of angels, who, on account of their multitude, and serving under the command of God, are named hosts, 1 Kings, xxii. 19. Ainsworth on Exod. iii. 13, tells us, that the Rabbins teach, when God judgeth his creatures he is called Elobim; when he showeth them mercy, he is called Jehovah; and when he warreth against the wicked he is called Sabaoth.

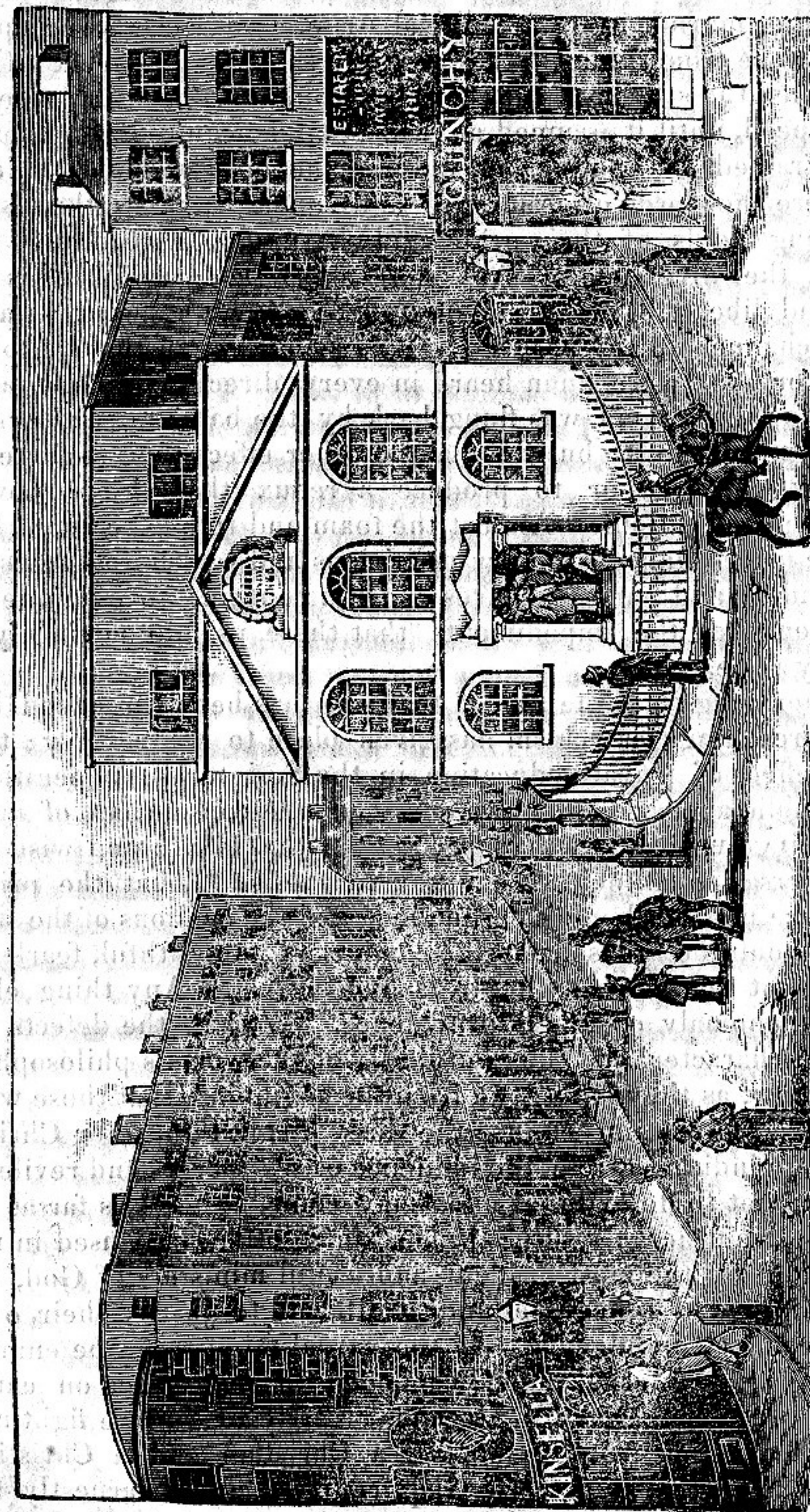
DUBLIN: Published by D. R. BLEAKLEY, 35, Lower Sackville-street; J. J. EKENS, 28, Anglesea-street; J. H. POWELL, 10, Westmorland-street; J. O. BONSALE, 133, Stephen's Green; C. MALLEY, Horsemarket, Warrington, Agent for Lancashire, and the other Booksellers; through whom communications may be addressed, post paid.
WILLIAM WARREN, PRINTER, 140, CAPEL-STREET.

THE
PROTESTANT CONFEDERATE,
AND MIRROR OF TRUTH.

No. XIX.

"NO POPERY."

Vol. I.



VIEW OF EBENEZER CHAPEL, DUBLIN.

[ONE PENNY.]

VIEW OF EBENEZER CHAPEL, DUBLIN.

THAT the work of religious reformation has been for many years going forward in Ireland, is a fact of which no one, who is an observer of the goings of God, can be insensible. Slowly, and to indifferent persons, imperceptibly, was the public mind for an entire generation stolen in upon by the silent waters of Scriptural knowledge; which, amidst the murmurings of political strife, that were borne upon their surface from other shores, nobody thought to check. Onward rolled the stream of life, with accumulating force and accelerating speed, until it assumed an aspect and acquired an impetus that attracted the notice and induced the anxiety of all. Here and there the lords of ignorance and superstition, as they saw the strong holds of their pride and despotism undermined, attempted the diversion of the encroaching tide; the friends of truth and liberty, the while, invited the swelling waters, and opened channels for its progress. The noise and bustle of apprehension or hope were anon heard in every direction. Here and there the rolling flood was flung back by the barriers that carnal policy opposed to it: but this had no other effect than to force it into new currents, or to produce a reflux that broke down the feeble obstructions. Amidst the foam and tumult, created by the rage or resistance of angry politicians and selfish religionists, the bounding and bursting waves of truth continue to overwhelm and sweep away the impediments that these pseudo patriots yet fatuously raise.

In other language, the age of teaching has been succeeded by that of preaching; catechism has given place to controversy; the natural effect of private education in the Scriptures is operating by the public appeals of the evangelist to the consciences of men upon "THAT WHICH IS WRITTEN," and with a mouth and wisdom that adversaries can neither gainsay nor resist. That the pride of the once mighty should be wounded, and the passions of the still wicked should be aroused, by the conduct of the faithful, fearless, and efficient soldiers of Christ, is no marvel. Any thing else were an anomaly of moral providence. Withal, the defects in Christian character, and the plausibility of the world's philosophy, require now, as they have done from the beginning, that those who hazard their lives and endure the loss of all things for Christ, should be vindicated from the influence of whisperers and revilers. "We are not to do evil that good may come," and "as far as in you lies, live peaceably with all men," have often been used in reprehension of the most prudent and useful ministers of God, by those who would otherwise find it difficult to justify their own apathy and self-indulgence. If the carnal mind really be enmity against God,—if Jesus indeed came not to send peace on earth but a sword,—if the man of God has actually to endure fightings without as well as fears within,—if a Christian, and a Christian minister in particular, is verily required to contend earnestly for the faith which was once delivered to the saints,—it is a worse

than questionable condition of those who, in times of inquiry and of controversy, are at ease in Zion, and unassailed by the contradictions of sinners. Still more to be doubted is the religious sincerity of such as would make obnoxious to the displacency of the weak in faith, or the wrath of the ungodly in heart, them the only ground of objection to whom is, that they are held in odium by a world lying in the wicked one. Wisdom is justified of her children; and their Father who is in heaven will bring forth judgment unto truth.

These observations have been induced by the same circumstances that led to the choice of the frontispiece in our present number. For two or three years the names of EBENEZER CHAPEL, D'Olier-street, Dublin, and of its minister, the Rev. Mr. M'CREA, have been little less popular through the empire than their antitheses, the arena of popish agitation and its master, the CORN EXCHANGE and Mr. DANIEL O'CONNELL; the hypocritical hero of the arena, as the hired, applauded, and implacable enemy of Protestantism, the ingenuous pastor of D'Olier-street, as the unpaid, persecuted, and invincible defender of the broad foundations of Zion. During that invasion of the confines of Israel at which many of her watchmen were not only induced to a vain confidence in the crafty promises of their enemies, but were foolishly led to encourage his advances, the minister of Ebenezer, by the grace of God, saw through his devices, blew the trumpet of alarm, and in the name of the Lord, setting up his banners, went forth alone—yet not alone—without the camp, to meet in the open field of ecclesiastical politics, or spiritual dogmata, the accuser of the brethren and the adversary of the church. The Lord prospered his way. Though least among the tribes, like Benjamin of old, the faithful remnant was honored of God, and, by conquest after conquest, spreading confusion among their enemies, and bringing in prisoners of hope, the congregation at Ebenezer, from a little one became a thousand, and from a small one a strong nation,—the envy of many, and the dread of more.

The overflowing attendance, by which the external area of the chapel has been for a long time crowded, together with the stated polemical discourses of the now popular minister, have naturally attracted the attention and excited the hostility of the sanguinary multitude, on the one hand goaded forward by the example of their priests, one of whom was recently *apprehended in the very fact of creating a riot*; and on the other hand encouraged by the worse than indifference of the local magistrates. Scarcely one occasion of service passes without some act of violence upon the building or the congregation. Windows are continually broken, and depredations committed that would require a treasury to repair. If a man of bold spirit and independent principle, knowing himself to have an influence with his flock, and a people who, whilst partaking the mind and feeling of their pastor, are also sensible of their numerical and physical strength, should for a moment

overstep the bounds of Christian forbearance, it were matter rather of regret than surprise. However, although the reports from the divisional police office exhibit upwards of a hundred cases of committal, from time to time, for trespass, riot, and assault at this house of God,—although magistrates have insulted the congregation by their mock punishment of delinquents, and their unjust insinuations against a religious people,—although hireling writers for the popish press, and popish newsmakers for the so-called *Protestant* press, have issued false and garbled statements, to the prejudice of the congregation; not one of these, to the praise of God be it spoken, ever had the shadow of an illegal or unrighteous charge proved against him.

The mighty increase of Mr. M'Crea's congregation, and the still extending spirit of Protestantism by his co-instrumentality, have made it an imperative necessity to erect another church in lieu of that we describe. Our engraving will easily explain, to those who are acquainted with Dublin, the many disadvantages, besides incapacity, of the present very inadequate sphere of labor occupied by this laborious minister and controversialist. The view gives,

1.—The front of the church, at the angle of D'Olier and Hawkins'-streets, the confluence of six most public thoroughfares, and the north side of the capacious macadamised space on the south wing of Trinity College, being an area for 10,000 people. Here there is a public car-stand, continually infested by scores of idle and disorderly fellows, over whom the local police, within twenty yards of the spot, exercise no control.

2.—At the left or west of the picture, are the corners of Fleet-street, containing watch-house, brothels, eating-houses, and spirit stores. At one, Kinsella's *whiskey-house*, which is continually haunted by drunken and disorderly carmen and porters, that insult the females of the congregation in obscene terms, and fling stones. sometimes during preaching, at both the front and side windows of the church; at the other corner, Ingle's coffee-house and *tavern*.

3.—The right or east view gives Clinchy's *whiskey-house*, a side door to which fronts the vestry door of the chapel, in a narrow street, where the minister and congregation are seldom allowed to pass without hootings and missiles from the persons who tinkle at Clinchy's.

4.—A few doors beyond Clinchy's, in Hawkins'-street, is the general entrance to the *theatre*, and some yards to the right, in Townsend-street, (not embraced in the engraving,) the state entrance to the same. The entire front of the church is uniformly surrounded with the mob and viceregal *garde d'honneur* when his excellency visits the playhouse; and, some weeks ago, nearly the entire of the chapel windows were smashed by "the people" who followed him at his return.

5.—Two doors from the theatre is the old popish mass-house, and just behind it the Corn Exchange, both of which are occupied by the *trades' union* and other political associations, whose turbulent meetings are held upon the *sabbath-day*, and break up, amidst yellings, menaces, and violence, from attendant coal porters, at the time of divine service in Ebenezer.

6.—From D'Olier-street, on the left hand, to Hawkins'-street, on the right, the Butchers' Arcade and Leinster Market run through the pile of buildings; and, at a few yards behind this again, the coal-quays and corn-quays concentrate the vilest of the vile of those to whom the agitators are studious to make obnoxious, by name and epithet, the zealous opposers of popish error and impiety.

From these and other unnamed circumstances it is that an open and efficient adversary of error and licentiousness is so frequently

urged, with his people, before that tribunal which is not remarkably anxious to render "justice to Protestants," and which is generally attended by that inferior grade of caterers for the public press, which it is the bane of Protestantism that the proprietors of reputed Protestant journals employ;—a set of men who too commonly pander to the appetite for scandal and libel, with a view to obtain a morsel of bread.

When the zealous and useful minister of Ebenezer begins his solicitation for his building fund, we sincerely hope that evangelical Protestants of every name, to the maintenance of whose simple principle he has uniformly addressed his public labors, will munificently assist him in that which is not the cause of sect, or of party, or of any denomination, but the common cause of every man in Christendom.

THE ANCIENT BARONS.

The ancient Barons of the land

Composed a haughty ring,

When—mail on breast, and blade in hand—

They stood before the King;

And, dauntless in their country's cause,

Their high resolve avowed—

"WE WILL NOT THAT OLD ENGLAND'S LAWS

BE CHANGED BY KING OR CROWD!

"In other lands, at slightest shock,

The civil fabric falls;

In our's, eternal as the rock,

It rears its massive walls;

A barrier to convulsion forms,

Firm as our island's shore,

Which has rolled back ten thousand storms,

And will ten thousand more!

"To guard its towers from age to age,

Brave men their last have breathed;

To us, as our best heritage,

It was by them bequeathed,

And mark us, Sir! to its defence

Our arms and lives we vow;

And it may fall in ages hence—

WE SWEAR it shall not now!"

They kept their oath, those gallant men;—

The structure still is ours,

Though twice three hundred years since then

Have overswept its towers.

A glorious barrier still it forms,

Firm as our Island's shore,

Which has rolled back ten thousand storms,

And will ten thousand more.

As to the papists, their tenets are undoubtedly calculated for the introduction of all slavery, both civil and religious.—BLACKSTONE.

HISTORICAL PARALLEL.

SPEAKING of the state of parties in England, in the latter days of the first Charles, says D'Israeli:—Instead of *Political Unions*, they appealed to the *city apprentices* and the *trained bands*; *mobs were hired*, (a la Cobourg,) *petitions forged*, (as all the pro-popish petitions from Ireland are,) and all the arts of insurgency practised. The peers were daunted; the king frightened; Strafford was executed; the bishops expelled the House of Lords; the House of Commons itself rendered independent of the king and its constituents, by the act which made its dissolution consequent on its own pleasure. At length, by the Remonstrance and the Propositions, the very abrogation of the monarchy being attempted, the king raised his standard, and so completely had the unhappy monarch, by his conduct, placed the Commons in the wrong, that the very personage, who, two years before, had absolutely no party in the nation, found himself supported by a considerable majority of his people, and nearly the whole of the peerage; while the vote which virtually occasioned the struggle, and was the trial of strength of the two parties in the House of Commons, was only carried by a majority of *eleven*. The success of the royal arms, and the unexpected strength of the royal party, filled the Commons with consternation. The moderate members continued to flock to the king. Pym and Hampden, finding that they were deserted by their aristocratic companions, and that the puritans and root-and-branch-men were not powerful enough to support them, made an open and absolute alliance with the Scotch Presbyterians, with whom they had always a secret understanding; swallowed the covenant which they had before disfavoured; decreed the extermination of the church of England; beheaded Laud; called in a Scotch army, and maintained their cause by a connexion offensive to their countrymen. Am I indeed treating of the reign of Charles the First? or is it some nearer epoch that I am commemorating? Am I writing of the affairs of the *seventeenth* or the *nineteenth* century? There is such a marvellous similarity between the periods, that, for my part, I find great difficulty in discriminating between the two. In both instances (Protestantism through) the *Church of England* is the great victim, and at both seasons the vast majority of the English people were warmly and tenderly attached to their establishment. In both cases, the *aristocratic leaders* of the movement thought fit to *secede from their own party*; while in both cases their more determined or desperate associates compensate themselves for the desertion by the alliance of *revolutionary* or *anti-national* support. In one instance, the *Radicals*, in the other the *Root-and-Branch-Men*; in one instance, the *Dissenters*, in the other the *Puritans*, and in both instances, when Radicals and Dissenters in the one case, and Puritans and Root-and-Branch-Men in the other, fail in making up with their influence for the loss of the aristocratic connexion of the leaders who

had summoned them, we find the same desperate and treasonable compact made, in one age with the *Scotch Presbyterians*, and in the other with the *Irish Papists*; the solemn league and covenant, so long repudiated, swallowed as the condition in the first instance, and the *Irish Church* scheme, once so warmly opposed, gulped down in the other.

CONVENTS IN IRELAND.

SOME time since, when rambling towards the Dublin mountains, a party of gentlemen inquired of a country fellow, what might be the purpose of a long range of slated houses, of two stories, which they observed at some distance. They were informed it was the convent of Kilmacshogue, and that the society consisted of men, who resided there, but repaired to Dublin to follow different trades, such as those of carpenters, shoemakers, painters, &c.; and that the house, about a stone's throw distant, was Father Doyle's, of Clarendon-street chapel, who officiated as priest for these lay brothers. The resemblance, in the constitution of this convent, to that of Jesuit establishments in foreign countries, as described by Roberston the historian, strongly impressed the minds of our friends, and induced them to request us to notice the fact.

The Jesuits, we believe, are the only order of monks, who follow indiscriminately the ordinary avocations of life, engaging, without any distinction, as *religieux*, in commerce and mechanical occupations. This is the most deceitful and dangerous stratagem ever invented for the preservation of Popery. Its great efficacy and probable success were strong inducements to the popes to encourage this society. By means of this artifice they disseminate their pestilent doctrines and insidious treasons, unnoticed and unknown, nor does it seem to admit of a doubt, that the secret source of most of the nurseries of Ireland, as springing from Jesuit influence, is at length detected. Did no fears of the most rigorous punishments—not death itself—prevent their resorting to England during the reigns of Elizabeth and James, and will they now—when expelled from almost the whole of Europe,—when no prohibition forbids harboring here, neglect the advantages they must reap in this semi-barbarous and benighted land? The Brakes of Ballinascorney, where outrages have been so recently committed, are not two miles from Kilmacshogue.

We cannot avoid remarking that the fraternity of fifteen, whom Major Maxwell detected sitting round a table at Kellcher's in close divan, were marvellously similar in confederacy and professions, to the brethren of Kilmacshogue. Our surmises on this subject may, indeed, be entirely groundless, but such is our disgust at the general re-establishment of nunneries and convents throughout this wretched nation, that we feel it a duty to call the attention of the public to these institutions.

THE SCAPULAR.

We gave in our tenth number, a faithful representation and an authentic history of that abomination, the Scapular. The following doggrel ballad is a characteristic specimen of the scripural piety with which these objects of Popish veneration are regarded.

A holy *Rhan*, (song or poem,) composed by St. Patrick, St. Columba, an St. Bridget, and havin' been lost to the faithful for many centhries, afterwards revealed to a blessed friar in a thrance, as follows:—

Och ! St. Jozeph was a carpinthir iv credit an renown,
St. Pether was a fi-herman, an lived in Jeroozlem town,
St. Paul to be a tint maker, he willingly did choose,
An in passing through the wildherness, he made them for the Jews.

Matthew, Mark, Luke an John,

Purtect the bed that we lie an,

Whack ! vanithee astore wuil boiroh orht.

When first the holy scappilar St. Abraham had got,
He gave it to his daughter Madge, and she gave it to Lot,
An Lot bein' now a Carmelite he gave it to his wife,
Who for the mere refusin' id had like to lose hur life.

Matthew, Mark, Luke, an John, &c.

St. Augustus meetin' Lot wan day afore he was convarted,
begun to scaff the scappilar an' all that Lot assarted,
Bud, says Lot, says he, id's plain that your an antithrinitarian,
Bud afore you die, id ill come to pass that you'll die a Scapularian.

Matthew, Mark, Luke, an John, &c.

Thin cum the flood for forty years an' swept away the arth,
In which the Chronicle does tell, there was a mighty darth ;
But all this time the scappilar was niver in the dark,
Bekase that St. Mathoosalem he wore id in the ark.

Matthew, Mark, Luke, an John, &c.

Thin nixt upon this blessed Rhan does come St. Simon Stock,
Who the blessed vargin did pronounce the flower iv the flock ;
Twas he that first innoited id, as you may undherstand,
An recaved the blessed pattrern from the Vargin Mary's hand.

Matthew, Mark, Luke, an John, &c.

Whin Jonas he sojourned in the belly iv the whale,
Twas he that had the scappilar upon him I'll be bale ;
Duv ye think, that af he hadn't id, the whale would be so slack,
As that he would be a customer to ivir let im back.

Matthew, Mark, Luke an John, &c.

Then glory to the scappillar, an' may it niver fale,
May wivry wan that wears it, be as pius as the whale.
Whoever has the tooth ache will meet a good reward,
For if they ware the scappilar they'll never git it hard.

Matthew, Mark, Luke an John, &c.

All pius Christhins that repate this rhan wud thrue devotion,
They need not be afeerd iv all the wather in the ocean ;
The blessed vargin too will grant whatever they desire,
An' they'll be always saved both from the water and the fire.

Matthew, Mark, Luke an John, &c.]

THE BOOK OF GOD.

Is the history which the Bible contains, authentic history? and, is the religion of the Bible necessarily connected with its history, or fairly deduced from it? If these two questions can be answered in the affirmative, then the religion of the Bible must be divine; it is self-evident that God alone could bring to pass the events recorded in the Bible. The answers to these questions, however, do by no means contain the whole of the argument: for if the doctrine respecting spiritual and eternal things connected with the history be really of God, it may be expected to bear upon it the evidence of its own divine original, both in its own structure, and in its adaptation to the circumstances and necessities of mankind.

Reflect for a moment on the immense mass of evidence of so many different kinds, checking and confirming one another, that has from time to time been brought forward;—evidence derived from the book itself, its history, its types and prophecies, its doctrines, its institutions,—evidence derived from the history and present state of mankind,—from the testimony of adversaries,—from the phenomena of the heavens and the earth,—from almost every department of physical and metaphysical science; and say, if it be possible that so many different species of evidence could be brought to lend their united power to give credibility to a falsehood. Consider that the Scripture has been exposed to the scrutiny of mankind for many centuries; that it has not been treated with the blind reverence with which the Koran of Mohammed, or the sacred books of the Hindoos have been treated by their votaries; but that men have taken all liberties with it—that many of the most learned and acute men have manifested every disposition to impair its reputation, and have labored to discover objections against it—that notwithstanding this fiery trial to which it has been subjected, nothing but minute, trivial, carping, nibbling objections have been advanced, and that even these have been satisfactorily refuted. Recollect that the evidence for the divine origin of the Bible is so contrived, that any principle which would require us to reject the Bible, would require us to reject all history; all information respecting countries which we have never visited; all philosophical discoveries which we ourselves have not made; all mathematical demonstrations which we have not examined, and ascertained to be accurate; all sciences founded on such discoveries and demonstrations; and confine our belief to what we have seen with our own eyes, and heard with our own ears, and handled with our own hands; that if the Bible must fall, all science must fall along with it; and remember, that as every man believes many things upon the testimony of others, and upon a testimony which is not for one moment to be compared with the evidence that exists for the divine inspiration of the Bible, every man is, by his own principles and conduct, deprived of all excuse in rejecting the Bible. Reflect, I say, for a moment, on the extent, the multifariousness, the weight of these evidences, and you will see that

we are not assuming too much when we assume the absolute certainty that the Bible is the book of God.

The religion of the Bible alone accommodates itself to various characters, preserves to each what is worthy of being preserved, and corrects in each only what is vicious. It teaches every man the proper use of his own peculiar temperament of mind. It points out to every man his peculiar weakness or his peculiar state; and furnishes him with principles that tend to correct the one, and to direct the other to some beneficial purpose. It humbles a proud man, without debasing his mind; and it elevates a debased mind, without making it proud. It makes a violent man gentle, without impairing the energy of his character; and it makes a weak retiring man energetic, without making him violent. It checks the hurry and bustle in which an active man is apt to involve himself, without making him indolent; and it awakens an indolent man to activity, without hurrying him and driving him beyond the command of himself. It renders an impetuous man cautious, without making him timid; and it enables a timid man to face danger with composure, without rendering him rash and regardless of life. In short, it tends to bring every character and every disposition towards the standard of that lonely character which was exhibited by our blessed Lord; in which was combined the peculiar excellence of every variety of character, purified from every fault and infirmity.

Thus the Bible is fitted to become the preceptor either of a philosopher or a babe; for the intellect and acquirements of the one cannot be too high, nor those of the other too low, to be instructed by its recitals.

A ROYAL INFATUATE.

PHILIP of Spain, on his death-bed, did every thing he could for salvation. The following protestation, a curious morsel of bigotry, was sent by him to his confessor, a few days before he died:—"Father confessor! as you occupy the place of God, I protest to you that I will do every thing you shall say to be necessary for my being saved, so that what I omit doing will be placed to your account, as I am ready to acquit myself of all that be ordered to me."—Is there in the records of history a more glaring instance of the idea which a good Catholic attaches to the power of a confessor than the present authentic example? The most licentious philosophy seems not more dangerous than a religion whose votary believes that the accumulation of crimes can be dissipated by the breath of a few orisons, and which, considering a venal priest to "occupy the place of God," can traffic with the Divine power at a very moderate price.

LIBEL—Henry IV., being importuned to allow the prosecution of a person who had written a libel on him, magnanimously replied, "I cannot in conscience do any harm to a man who tells truth, although it may be unpalatable."

PIOUS GAMBLING.

FAITHFUL COPY.

New Catholic Church of St. Mary, and St. Peter, Baldoyle.

There will be a *triple raffle* held in Baldoyle, and at Dodd's Auction Mart, Lower Sackville-street, for the benefit of the above-named edifice, at 12 o'clock on the following days, and according to the following order:—

TICKET No. 1—SIXPENCE.

Butler's Lives of the Saints;—Tuesday, 16th of August.

Do. No. 2—ONE SHILLING.

A Roman Oil Painting of the Adoration of the Wise Men, with gilt frame, (6 feet by 4)—Tuesday, 20th of September.

Do. No. 3—ONE SHILLING AND SIXPENCE.

The Sailing Vessel called the "LIBERATOR,"—Tuesday, 18th of October.

N. B.—The oil painting is the gift of a friend who lately arrived from Italy, and who presented it to the parishioners for the benefit of their chapel. The prayers of the parishioners shall be offered up from time to time for the collectors and subscribers to the chapel; and the Holy Sacrifice of the Mass will be offered up for the same intention on every Monday, by the REV. W. YOUNG, P. P.

This "Rev. Mr. Young, P. P." is the same *veracious* and *pious* personage who with his own eyes "saw the prodigious miracle of the sacred sweat oozing out of the thigh bones of St. Nicholas of Myra," after half a thousand years' interment; and actually brought home to his parish of Baldoyle, above-named, a vial full of the odoriferous and wonder-working juice, for the benefit of his "beloved parishioners!"

THE QUEEN AND KNAVE OF CLUBS.

QUEEN MARY having dealt severely with the Protestants in England, about the latter end of her reign, signed a commission to take a similar course with them in Ireland, and to execute the same with greater force, she nominated Dr. Cole one of the commissioners. The Doctor coming with the commission to Chester, on his journey, the mayor of that city, hearing that her Majesty was sending a messenger into Ireland, waited on the Doctor, who, in discourse with the mayor, took out of a cloak-bag a leather box, saying, "Here is a commission that shall lash the heretics of Ireland," calling the Protestants by that title. The good woman of the house, being well affected to the Protestant religion, and also having a brother, named John Edmunds, of the same religious profession, then a citizen of Dublin, was much troubled at the Doctor's words; but watching her convenient time, while the mayor took his leave, and the Doctor complimented him down stairs, she opened the box, took the commission out, and placed in lieu of it a sheet of paper, with a pack of cards

wrapt up in it, the knave of clubs being faced uppermost. The Doctor coming up to his chamber, and suspecting nothing of what had been done, put up the box as formerly. The next day going to the water-side, wind and weather serving him, he sailed towards Ireland, and landed on the 7th of October, 1558, at Dublin. When he arrived at the castle, the Lord Fitzwalter, being Lord Deputy, sent for him to come before him and the privy council. He came accordingly, and after he had made a speech, relating on what account he had come over, he presented the box to the Lord Deputy, who, causing it to be opened, that the secretary might read the commission, there was nothing, save a pack of cards, with the knave of clubs uppermost; which not only startled the Lord Deputy and council, but the Doctor, who assured them he had a commission, but knew not how it was gone. The Lord Deputy made answer, "Let us have another commission, and we will shuffle the cards in the meanwhile." The Doctor being troubled in his mind, went away, and returned to England, and coming into the court, obtained another commission; but staying for the wind on the water side, news came to him that the Queen was dead; and thus God preserved the Protestants of Ireland. Queen Elizabeth was so delighted with this story, which was related to her by Lord Fitzwalter, on his return to England, that she sent for Elizabeth Edmunds, and gave her a pension of £40 a-year, during her life.

THE CRUSADER'S HYMN.

Jehovah! Father! hear our prayer,

Leave us not, lest we despair;

Let thine arm our safeguard be,

Hear the prayer we raise to Thee.

God of power, and Lord of might,

Shield thy servants in the fight.

Soldiers of the cross we stand,

Trusting in thy powerful hand;

Rock of strength, to Thee we fly!

Save us in adversity!

God of power, and Lord of might,

Shield thy servants in the fight.

Lasting are thy mercies, Lord;

Truth eternal is thy word;

Thou shalt reign on Zion's throne,

There thy glory shall be known.

God of power, and Lord of might,

Shield thy servants in the fight.

Songs of triumph we will sing

To the universal King;

Sound his mighty praise abroad—

Glory be to Israel's God!

God of power, and Lord of might,

Shield thy servants in the fight.

BISHOP RIDLEY.

THIS eminent soldier of the Lord Christ was burnt at Oxford, A. D. 1555; he was imprisoned in 1553, and, during that imprisonment, he composed his "Treatise against the Error of Transubstantiation." It abounds with ejaculations indicative of the habitual frame of the holy man who wrote it; and the dryness of controversial discussion is continually relieved by practical reflections and apostolical exhortations, to which he seems to turn with a kind of delight. When he quotes Scripture, he often says, "These be the words of Holy Scripture: God grant us to understand it well." When he alludes to the period when "righteousness shall have the upper hand, and truth shall bear away the victory, and all the enemies thereof be quite overthrown to be trodden under foot for evermore"—he stops the course of his argument, and prays, "O Lord, Lord, I beseech thee haste this day, then shalt thou be glorified with the glory due unto thy holy name, and unto thy Divine Majesty, and we shall sing unto thee in all joy and felicity, laud and praise, for evermore." But the place where he alludes to his own imprisonment and probable death, is peculiarly affecting, when we consider how soon after he was called to prove his doctrine by his martyrdom—"As for mine own part, I consider both of late what charge and care of souls hath been committed unto me, whereof God knoweth how soon I shall be called to give an account; and also now in this world, what peril and danger of the laws concerning my life I am now in at this present time; what folly it were then for me to dissemble with God, of whom assuredly I look and hope by Christ, to have everlasting life! seeing that such charge and danger both before God and man do compass me in round about on every side; therefore, God willing, I will frankly and freely utter my mind; and though my body be captive, yet my tongue and my pen, as long as I may, shall freely set forth that which undoubtedly I am persuaded to be the truth of God's word. And yet will do it under this protestation, (call me a PROTESTANT who list, I do not pass thereof): my protestation shall be this, that my mind is and ever will be (God willing) to set forth sincerely the true sense and meaning, to the best of mine understanding, of God's most holy word, and not to decline from the same, either for fear of worldly danger, or else for hope of gain."

The following beautiful prayer, above mentioned, which is prefixed by the venerable Father in God to his "TREATISE," finished only a short time before he closed his earthly pilgrimage at the stake—a work which in every part breathes the genuine spirit of one who was so soon to join "the Noble Army" of those "who were slain for the word of God, and for the testimony which they held, and have washed their robes and made them white in the blood of the Lamb."

O, heavenly Father, Author and Fountain of all truth, the bottomless sea of all true understanding, send down, we beseech

thee, thy Holy Spirit into our hearts, and lighten our understandings with the beams of thy heavenly grace. We ask thee this, O heavenly Father, not in respect to our deserts, but for thy dear Son, our Saviour Jesus Christ's sake. Thou knowest, O heavenly Father, that the controversy about the Sacrament of the blessed body and blood of thy dear Son, our Saviour Christ, hath troubled not of late only thy Church of England, France, Germany and Italy, but also many years ago. The fault is our's no doubt thereof, for we have deserved thy plague. But, O Lord be merciful and relieve our misery with some light of grace. Thou knowest, O Lord, how this wicked world rolleth up and down, and reeleth to and fro, and careth not what thy will is, so it may abide in wealth. If truth have wealth, then who are so stout to defend the truth as they: but if Christ's cross be laid on truth's back, then they vanish straight away, like wax before the fire. But these are not they, O heavenly Father, for whom I make my most moan, but for those silly ones, O Lord, which have a zeal unto thee, those I mean which would wish to know thy will, and yet are let, holden back, and blinded by the subtilties of Satan and his ministers, the wickedness of this wretched world, and the sinful lusts and affections of the flesh. Alas, Lord, thou knowest that we be of ourselves but flesh, wherein there dwelleth nothing that is good, how then is it possible for man, O Lord, to understand thy truth indeed. Can the natural man perceive the will of God? O Lord, to whom thou givest a zeal of thee, give them also, we beseech thee, knowledge of thy blessed will. Suffer them not, O Lord, blindly to be led for to strive against thee, as thou didst those, alas! who crucified thine own dear Son. Forgive them, O Lord, for thy dear Son's sake, for they know not what they do. They do think, alas! O Lord, for lack of knowledge, that they do unto thee good service even when against thee they do most grievously rage. Remember, O Lord, we beseech thee, for whom thy martyr Stephen did pray, and whom thy holy apostle did so truly and earnestly love, that for their salvation he wished himself accursed from thee. Remember, O heavenly Father, the prayer of thy dear Son, our Saviour Christ, upon the cross, when he said unto thee, O Father, forgive them, they know not what they do. With this forgiveness, O Lord, give me, I beseech thee, thy grace so here briefly to set forth the saying of thy Son, our Saviour Christ, of his Evangelists and of his Apostles, that in this aforesaid controversy the light of thy truth by the lantern of thy word may shine unto all them that love thee.

POPERY UNCHANGEABLE—I suppose, what many profess to believe, that Popery is not now just what it was in Queen Mary's days, is to suppose that Popery is not Popery; which is an absurdity as great as to imagine that a thing is not itself.—DOCTOR MADDAN.

THE CONFEDERATION.

"GOOD! good!" said a valued friend of ours the other day, when we told him of some invidious remarks made by the member of a certain clique, whose unmeasured ambition has spoiled many a good work, and whose disappointment at not being admitted to office and emolument in our confederation, led to blow upon its constitution, and to encourage the establishment of a rival "association." "To get rid of men," said he "whose piety and patriotism are regulated by pounds, shillings, and pence, is not less a benefit to yourselves, than it must insure the failure of any society with which they are connected. Go on as you begun, and God will prosper you." Nothing for nothing has, we must own, been too long the maxim by which some of the managers in our Protestant societies have been influenced; whilst a modification of God-dishonoring and God-neglecting popery has entailed a curse on all their projects of improvement. If Protestantism is any thing, it is a recognition of the authority, an anxiety for the glory, and a reliance on the covenant favor of God; by which a blessing must derive to the consistent zeal of its subjects. We believe the Protestant Confederation began in this spirit; its character hitherto has manifested it; and the frank and above-board avowal of its objects and economy, at the open meetings of the institute, on every Friday evening, and the judicious and interesting discussions at its historical meetings on a Tuesday,—joined to the PRACTICAL benefits it is operating by the loan-fund,—the employers' and servants' registry,—the relief of orphans,—the aid of sick and indigent,—the increase of an honest franchise,—and the diffusion of truth,—must commend it to a patronage of the Protestant community that, with the Divine blessing, will make it an omnipotent engine in the moral emancipation of Ireland.

We attend its public meetings in Ebenezer church on every Friday evening, and have been gratified beyond utterance at the degree of interest in an overwhelming auditory which is kept up by the details and arguments on the persecutions of our poor Protestant brethren. We have been favored, too, by being allowed to hear the discussions in the narrower circle, than which nothing can be a richer treat to the lover of forensic and polemic talent. On Tuesday se'nnight, the question, "OF WHAT USE TO A BLIND MAN IS THE MUMMERY OF THE MASS?" was treated with considerable versatility by the speakers, Messrs. Craig, W. H. Adams, M. Collisson, Chisholm, Battersby, Donaldson, P. C. Alcock, Clay, Dale, Morrison, Moffit, Bell, and M'Sorley. Mr. Collisson, for sake of argument, defended mother church on negative grounds, viz. that the same objections might be stated against the public services of Protestant churches, in their inutility to a deaf man; and urged, with much ingenuity, that as the *Holy Roman* faith allows the working of salvation by proxy, the mass, "IF the religion be true at all," may be of as much use to a blind man as to one with sight. His reasonings were conclusively met by Messrs. Adams,

Battersby, and M'Sorley, the first of whom insisted upon the necessary material in the due celebration of the mass, viz., candles, remonstrance, wafer, dresses of black, white, or purple, genuflexions, &c., &c., and, with the other two gentlemen, concluded, that as it is altogether a carnal service, unfit for and forbidden by Him who requires them that worship him to worship "in spirit and in truth," it is of no use to any man, whether seeing or sightless; but an idle pantomime, vainly invented by the devil to divert men on their pathway to damnation. In this decision we fully concur.

On Thursday evening we were present upon the question "WHY DO PROTESTANTS CALL THE DOCTRINES OF POPERY DAMNABLE HERESIES?" The speakers, including some new faces, were Messrs. Battersby, M'Sorley, Morrisson, Custis, Ashmore, Chisholm, Chapman, Phayre, Hughes, and Alcock. Mr. Alcock's definition of heresy, and its illustrations in Popery, were perspicuous and conclusive; as were Mr. Custis's demonstrations of the damnable tendency of Popish doctrines. Mr. C.'s allusions to the state of Europe during the prevalence of Popery and on the eve of the Reformation, were apposite and impressive. Messrs. Battersby, M'Sorley and Ashmore dwelt on the culpability of those pseudo-Protestants, who befool themselves and injure their neighbors, whilst they speak of Popish blasphemies as matters of indifference, and affect to believe the equal efficacy of faith in the only Savior of the world and a superstitious regard to lying legends and filthy fables.

My aversion to Popery is founded not only on its paganism and idolatry, but on its being calculated for the support of despotic power, and inconsistent with the genius of a free government.—
MIDDLETON.

ON DITS, &c.

The report of Earl Spencer having turned papist has been formally contradicted by his parish clergyman, the Rev. Mr. Rose, incumbent of Brington.

A church advowson,—the rectory of Bath and vicarage of Lyncombe and Widcombe, in England,—was bought, a short time since, by the Rev. Charles Simeon, of Cambridge, one of whose competitors was Doctor Bames, Roman Catholic Bishop, resident at Bath!!

Several Roman Catholics (including their priests) have, during the last month, conformed to the established, or joined a Protestant dissenting church.

The subject of equalising the regium donum to the Presbyterians of Ireland is under the consideration of government.

NOTICES.

The pressure of matter must again exclude much that we should be glad to insert, and plead our excuse for not particularising the communications of friends.

A LIBERAL PROTESTANT asks us some questions about the magistrates at College street and the drunken policeman, to which, by and by, we shall return such an answer as may be satisfactory to him, and "the truly liberal circle" he mentions.

DUBLIN: Published by D. R. BLEAKLEY, 35, Lower Sackville-street; J. J. EKENS, 28, Anglessea-street; J. H. POWELL, 10, Westmorland-street; J. O. BONNALL, 123, Stephen's Green; C. MALLON, Horsemarket, Warrington; Agent for Lancashire, and the other Lookers; through whom communications may be addressed, post paid.

WILLIAM WARREN, PRINTER, 140, CAPEL-STREET.

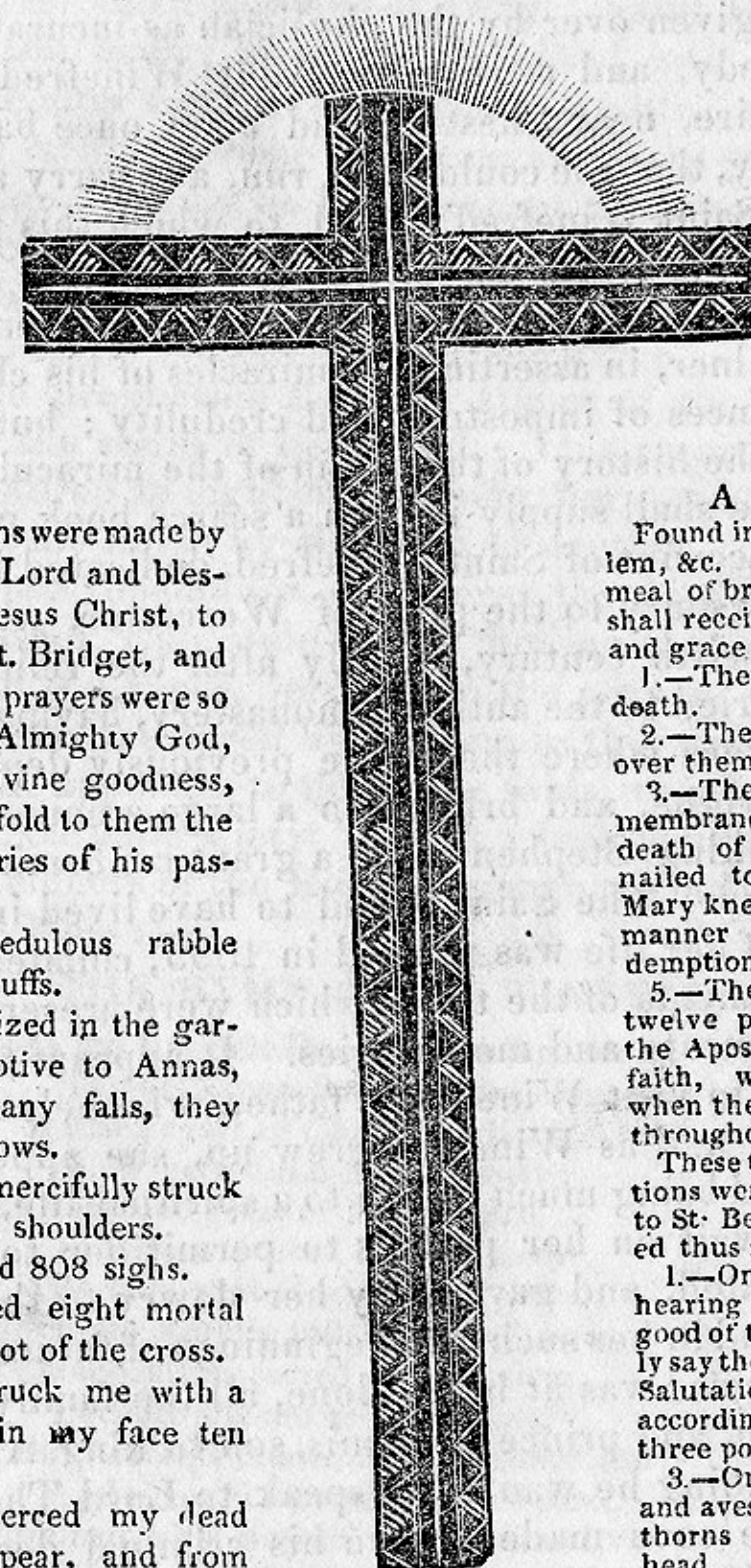
PROTESTANT CONFEDERATE, AND MIRROR OF TRUTH.

No. XX.

"NO POPERY."

Vol. I.

TWO DIVINE REVELATIONS, REVEALED TO ST. AUGUSTINE, ST. BRIDGET, AND ST. ANNE, BY OUR LORD AND SAVIOUR JESUS CHRIST.



A REVELATION

Found in a certain tomb at Jerusalem, &c. Whosoever will fast on one meal of bread and water each Friday, shall receive the following divine gifts and grace:

1.—They shall not die a sudden death.

2.—The devil shall have no power over them at their last hour.

3.—They shall have a strong remembrance for forty days before their death of our blessed Saviour being nailed to the cross, and the Virgin Mary kneeling at the foot, in the same manner as he suffered for our redemption.

5.—The Friday after Whitsunday, twelve paters and aves, in honor of the Apostles, and the articles of our faith, which were made by them when they went to preach the gospel throughout the universe.

These twelve Fridays and their devotions were revealed by the holy gospel to St. Bernard, and are to be performed thus:—

1.—On the first Friday in Lent, after hearing a Mass said for the spiritual good of their souls, they must devoutly say the Lord's Prayer and Angelical Salutation three times, and give alms according to their circumstances, to three poor persons.

3.—On Good Friday, say 62 paters and aves in remembrance of the 62 thorns that pierced our Saviour's head.

8.—The Friday before the Nativity of our blessed Lady, five paters and aves, in consideration of the five wounds of our Saviour.

10.—The Friday before the feast of all Saints, 15 paters and aves, in token of the grievous mysteries of the mother of God.

11.—The Friday after Christmas Day, 25 paters and aves, in honor of the Saviour of the world being born, &c. &c.

God the Father bless me; Jesus Christ defend and keep me; the virtue of the Holy Ghost enlighten, sanctify and protect me, now and evermore. Amen

These revelations were made by the mouth of our Lord and blessed Redeemer, Jesus Christ, to St. Augustine, St. Bridget, and St. Anne, whose prayers were so incessant to the Almighty God, that he, by his divine goodness, vouchsafed to unfold to them the following mysteries of his passion:—

1.—The incredulous rabble gave me thirty cuffs.

2.—Being seized in the garden, and led captive to Annas, after getting many falls, they gave me 200 blows.

3.—They unmercifully struck me on the naked shoulders.

6.—I breathed 808 sighs.

8.—I received eight mortal wounds at the foot of the cross.

11.—They struck me with a reed, and spit in my face ten times.

14.—They pierced my dead body with a spear, and from thence immediately flowed out blood and water.

The virtues of this revelation are such, that any person who will carry it about them, shall be free from their enemies—from sudden death—evil spirits, &c.

DUBLIN, SATURDAY, JULY 25th, 1866.

ST. WINEFRED.

DOCTOR MILNER, late popish bishop at Wolverhampton, published an account, strongly attested, that Winefred White, a servant in Wolverhampton, who lost the use of one side by a palsy, arising from a curvature of the spine, after suffering this disease three years, and being given over by the physician as incurable, turned to God for a remedy, and repaired to Saint Winefred's Well, in Holywell, Flintshire, near Chester; and upon once bathing was cured so completely, that she could walk, run, and carry a considerable weight!!! Saint Winefred's Well, to which this marvellous effect is attributed, is of the purest water, transparent as crystal, and the spring raises one hundred tons in a minute when the bason is empty. Dr. Milner, in asserting the miracles of his church, candidly admits instances of imposture and credulity; but as he has neglected to give the history of the origin of the miraculous power in the fountain, we shall supply it from a scarce book now before us. The famous account of Saint Winefred, dedicated by Robert the prior of Shrewsbury to the prior of Worcester, was written in Latin, in the twelfth century, shortly after the relics of Saint Winefred were carried to the author's monastery, having been obtained from the place where they were previously deposited, by much interest, intrigue, and bribery to a large amount; and, to settle the dispute, king Stephen made a grant confirming the deposit in Shrewsbury. The Saint is said to have lived in the year 660. The book of her life was printed in 1635, collated from *the most authentic* documents of the times, which were preserved in the libraries of the convents and monasteries. It appears that Saint Buno was inspired to visit Winefred's father, who helped him to found a monastery, and as Winefred grew up, she appeared full of divine graces, and being much drawn to a spiritual life, besought Saint Buno to prevail on her parents to permit her to take the veil. They consented, and gave away her dowry to the poor in alms, rejoicing to find in her such rare beginnings of future sanctity. One Sunday, Winefred was at home alone, all the family being at Saint Buno's church, and prince Cradonis, son to king Alan, came to the house, pretending he wanted to speak to Lord Thevith, her father. The prince soon made known his criminal desires, and threatened to use force. She with great presence of mind spoke fairly to him, and retiring to her chamber, ran out a back way as fast as she could towards the church. He, finding that she had fastened the door, broke it open, and pursued her down the hill, and overtaking her near the church, where her father and the congregation were assembled, with disappointed passion in great fury struck off her head with his sword. The body fell without the church door, and the floor of the church sloping down, the head, which fell into the church, rolled on towards the altar. The astonishment of the people did not decrease when

they beheld *a spring of pure water gush out of the earth where the head had first fallen from the body!*

Saint Buno seeing prince Cradonis wiping his sword in the grass, prayed that a divine judgment might arrest him, upon which he dropped down, and his body disappeared, either the earth swallowing it up, or the devil carrying it away. Saint Buno then joined the head to the body; kissed it, breathed into her mouth, and prayed at the altar for her resurrection to life; and before mass was over, *the virgin, like one newly weakened out of sleep, wiped her eyes, and rose up*—having no mark except a white circle in her skin like a necklace!! She afterwards took the veil, and lived many years, a mirror of sanctity, and performing great miracles, spiritual and temporal.

Saint Buno prophesied that the stones of the fountain would always retain the stains of her blood. It is recorded that a blind maid was restored to sight by washing her head in the fountain.—A man lost his horse by the theft of another, for profaning the chapel, and upon repentance, discovered the thief, whose arms rotted off. Another who stole a cow, finding that her hoofs made deep marks in the rocks, left her to the owner. Sick children, agues, fevers, &c. are cured by bathing in this well!!

As a suitable appendix to this pious fable we give the following from Gahan's Catholic Piety, a book which is almost universally used by the members of the Romish synagogue in Ireland as a companion to the Mass:—

THE HYMN OF ST. WINEFRED.

As the fragrant Rose in pleasing spring,
To God's own Son a spouse most dear,
A martyr rare of Christ our King,
St. Winefred did flourish here;
Descended great of British race,
In faith was firm, in hope secure,
With holy works and soul of grace,
From worldly filth preserved pure,
Caradock this sacred maiden slew,
Because she did resist his lust,
But heaven's immediate vengeance flew,
And doom'd his soul for ever curst.
Stained with spots of reeking blood,
Where Caradock's sword sever'd the head;
A healing stream immediate flow'd,
Perpetual token of the deed.
Here God supreme doth wonders work,
The blind do see, the dumb do speak,
Diseases which in bodies lurk,
Are cured where faith is not too weak
O glorious virgin Winefred,
To us the raging sea appease;
And free us so from Satan's dread,
That he on us may never seize.

— A PRAYER TO ST. WINEFRED !

O blessed Winefred, O glorious Virgin and Martyr, who hast

admirably beautified with the purple of thy blood the rare purity of thy innocent life, whom God has so specially chosen, so highly privileged, and so wonderfully restored to life again, gracing thee with the honor of a living martyr, causing a fountain miraculously to spring, bearing a perpetual memory of thy name for the relief of all diseased and distressed pilgrims, who shall devoutly beg thy powerful intercession. O blessed Winefred, hear the prayers and receive my humble supplications, or any poor devoted pilgrims, and obtain that *by thy pious intercession*, God of his infinite mercy will be pleased to grant us a full pardon and remission of our sins, and a blessing to this our pilgrimage, and that we may increase and persevere in God's grace, and enjoy him eternally in Heaven. This we beg of thee, O blessed Virgin and Martyr, for Jesus Christ, our Lord and Saviour's sake. *Amen.*

ANCIENT MERCHANT'S PSALM.

I shall not want, though tongues me taunt,
For Christ my banker is:
On his sweet law, I'll largely draw,
And trade in stores of bliss.

With him I'll range through life's exchange,
And reck nor smile nor frown;
With honest look, sour foes I'll brook,
Integrity my crown.

Ah me! nathless, I in distress,
To sick bed must betake,
Though kindred weep, and I must sleep
The sleep that ne'er shall wake.

His hand will ope the door of hope,
The pleasant land to spy;
He'll set my heart for to depart,
All with an angel's joy.

A bankrupt I to God Most High,
And with no means to pay:
But on great Christ, with love unpriced,
Hath clear'd all debts away.

And if I still remain at will
The restless earth to roam;
In hopeful mood, ambrosial good
Waits in my heavenly home.

Goodness and grace their dwelling-place,
Around me e'er shall make;
When I steal hence, O blessed chance!
In Paradise I'll wake.

LAST PRAYER OF KING EDWARD VI.—O, my Lord God, bless my people, and save thine inheritance; O, Lord God, save thy chosen people of England; O, Lord God, defend this realm from papistry, and maintain thy true religion; that I and my people may praise thy holy name, for Jesus Christ's sake.—REFORMATION, A. D. 1553.

THE REV. GIDEON OUSELEY—PAPAL NOVELTIES.

AMONG the men of modern times, there are few who have done more, and, by the blessing of Almighty God, more successfully, in the controversy with apostate Rome, than the Rev. Gideon Ouseley, minister in the Wesleyan denomination of the church. Moreover, it has been the good fortune of this gentleman, in his apostolic career, to have secured more personal respect from different parties, than ordinarily falls to the lot of a faithful servant of Christ. Not that his liberality has obtained for him the unenviable portion of them of whom all men speak well; for bearing in his body the marks of the Lord Jesus, Mr. Ouseley is a living memorial of that sanguinary spirit which is proper to Popery. From a new edition of his "Papal Novelties," than which we know not of a more useful book for common readers, just published by Bonsall, Stephen's Green, we subjoin an extract on the doctrine of Intention, that most nefarious of all the incompatibles of the infallible mystery:

CANON OF TRENT ON INTENTION.

"Si quis dixerit in ministris dum Sacramenta conficiunt, et conferunt, non requiri INTENTIONEM, saltem faciendi quod Ecclesia facit, anathema sit." "If any man shall say, that in the minister, while consecrating and ministering the sacraments, intention is not required, of doing what the church doth, let him be accursed." Con. Trid. Sess. 7, c. 11.

"Neque potest quis," &c. "No man can be certain, by the certainty of faith, that he receives a true sacrament; because it depends on the intention of the minister: and none can see another man's intention." Bellar. Lib. 8, c. de justfic.

"Nullus celebrans," &c. saith G. Biel, "No officiating minister can know certainly that he is a priest; for he cannot evidently know if he be baptised, or whether he be lawfully ordained." Epit. Can. Miss.

Of all the doctrines calculated to favor them most, and raise them to their highest wish, that of the doctrine of *Intention*, appears foremost. Except the priest possessed *Intention* in his consecration, there could be no sacrament, it would be null; then, though apparently married, baptised, &c. &c. yet would they nevertheless be unmarried, unbaptised, &c. &c. and so must live in a state of fornication and heathenism! their penances, confessions, and absolutions could be of no avail! and the adoration of the mass would become wicked idolatry! and thus would they all, at the will of the priest, be damned together.

To prevent all which evils, seeing their salvation must hang solely upon this *intention* in the priest, they must feel it necessary ever to be attentive to him, and never upon any account vex him, that he might always have and exert *this intention*.

That the priests do expect this trembling attention and abject submission from their flocks, is a fact that meets the eye of daily observation! And so far from discouraging this baseness of mind, this degrading superstition, they (the priests) promote it, from tender years up to grey hairs, as much as possible; so that the people, who fear so little to violate the laws of God, yet look

up with fear and awe to them, as if they were gods upon earth, often saying, "Who has such virtue as the priest?"—" *Se for innoid Iosa Croisda aguinn er a taliv e,*"—"He is in the place of Jesus Christ to us on earth."

This was the very error of the Jews, who hated and rejected Christ and his gospel, and thus cleaved to the priests and their superstitions till God's wrath came on them to the full!

While this clergy contemplated the great benefits which thus accrued to them, from this *doctrine of intention*, even the full subjugation of the people; and through the blindness of their hearts, to which it seems God gave them up in just judgment for their daring conduct and Babel building, were delighted with the prospect before them, little did they think, or foresee, they were preparing a rod terribly to scourge themselves, a complete instrument of their own undoing. For while this doctrine exalts them to the summit of their desires, it is but for a moment, it is but to precipitate them headlong into utter annihilation! for if, by the want of intention in them when they ministered, the people were destroyed: so, by the want of the like intention in those who baptised and ordained themselves, must themselves be destroyed. So that now, if they have not been rightly baptised and ordained by such as were rightly qualified, and had right *intention*, and they again by other such persons, and so on back to the very apostles, (a thing impossible,) they have no true baptism nor ordination at all; and this operating on the whole body of the clergy, must necessarily exterminate them all.

For if by this doctrine the people are brought into such perplexities, that it is impossible for them to know whether their clergymen be lawful, or be Christians at all, or whether themselves be Christians, or have received any true sacrament, (as Bellarmine confesses,) or whether what they do receive, being false sacraments, are not hastening their damnation; so also are the priests, from the highest to the lowest of them, unavoidably plunged into the same abyss of uncertainty and misery, because it is impossible for them to know whether they be priests, as above noticed, and as Gabriel Biel is obliged to allow; or whether all their services be not so many sacrileges, hastening their own destruction, and that of their people!

Thus by this famous canon of intention, found in the Council of Florence and in that of Trent—by this conspicuous child of the infallibility, is the entire papal church, clergy, people, with all the high pretensions of the papacy, precipitated into instant ruin, and swallowed up as in a moment. Thus corruption terminates in its own ruin! Should they deny this canon, its existence would confront them; if they deny its power, they destroy the infallibility; if they confess it, they unpriest themselves. Do what they will with it, it hangs upon them, it ruins them, they cannot escape it! This conclusion is irresistible.

Now as by these false and fraudulent doctrines, the people have

been the trembling slaves and dupes of the papal clergy, so, by the *simple inquiry* of the people, as soon as they shall rouse to it, will the whole body of them fall into instant annihilation!

Let any inquirer approach the next priest or bishop, and ask him, do you allow there is a canon, insisting upon the necessity of intention in the ministering clergyman, in order to the integrity of a sacrament? If he says, there is no such canon, he instantly is confronted by the canon itself, as already stated, and by the rubric of his missal; but if he admit it, and yet says, "it is frivolous and is not binding," then he destroys his own foundation, and ruins himself; for if the canon be foolish and false, then the infallibility which in two councils decreed it, was foolish and false, and so drops into annihilation; and the church founded on it, which for three centuries back taught it, was foolish and false also, and so falls headlong with it. But if he allow there is such a canon, then he is involved in immediate ruin; for the next question will be, "how can you possibly know whether you are a priest? or whether you are a Christian at all?" At this question he must be startled and amazed! He must own, according to his religion, it is a thing impossible to be known, whether he has been truly ordained, or truly baptized, or is a true clergyman!

And, Sir, if you don't know, and if none of you know, how alarming must be the situation of us all, to whom you have been ministering, not knowing but we have been receiving *false sacraments* all our lives! How came you then to assume the office, and venture to minister in holy things, and thus bring destruction upon yourselves, on us, and our little ones? Ye tell us, your *infallibility* is a safe guide to heaven; if so, why does it not lead yourselves out of these difficulties which so press you; and defend you and us from the risk of that damnation, which is consequent on receiving false sacraments, and of worshipping a false host. And if it will give no help, no relief to you or us, it is good for nothing; how then can it be a sure guide to heaven, or be from Christ?

Thus would they be overthrown to a man, from the pope on his throne to the lowest ecclesiastic. Thus must the whole papal church with all its apparatus go into ruin at once, even as the millstone which the mighty angel cast into the flood; so must Babylon sink to rise no more again for ever! Thus would the world be rid, as in a moment, of this great mother and arrogant mistress of all churches, this prolific parent of deceits and artifices, that has filled the nation, for so many ages with pernicious superstitions, grievous contentions, confusion, intolerance and blood! Who that knows history can deny this?

And now, methinks, the whole ingenious edifice of the papal building, put together with such care and industry for so many ages, and of which its partisans have so mightily boasted, crying out, "what church is like unto it, or can compare with it?" may

be likened to a curious puzzling stick, out of which some unsuspected hand pulls the little key peg, and lo! instantly it falls to pieces.

To behold these men, who, before the fatal touch of inquiry had reached them, appeared even as gods, took to themselves such hauteur and greatness, and fancied themselves as an order above mortals; yes, in dignity of office "above kings and emperors, nay the angels and the Virgin Mary, the very Queen of Heaven herself," as they tell us; to see these in an instant precipitated from all this height into their own nothingness, their borrowed plumes pulled off, their infallibility, that strong rock of their majestic church, crumbled to dust under their feet, in a labyrinth of difficulties, degraded beneath rationals, and finding themselves after all to be but poor deceived deceivers, and shrinking from the dreaded touch of inquiry!—(sad reverse!) I say, to see all this, not only proves the truth of my assertion or demonstration, but also confirms the words of inspiration: "how are the mighty fallen!"

RIVAL CRAFTSMEN.

OR, THE ART AND MYSTERY OF TRANSUBSTANTIATION.

A Painter late contended with a Baker,
Which best deserved for making of his Maker.

Painter—My pencil draws a god in colors fine,—

Baker—Bare shadows thine, but substance firm is mine.

Painter—Thy God with teeth is torn, with palate tasted,—

Baker—And thine with gnawing worms is daily wasted.

Painter—For days and years endures this God of mine;

One hour devours a thousand such as thine.

Baker—Ere thou canst paint a number years expire,

To bake a heap I scarce an hour require.

To end their strife a mass priest 'gan to frown,

And said, but swore first by his shaven crown,

✠ *Mass Priest*—*S. Mary*, Sirs! 'tis sin you are no wiser:

Who can make God? None but the sacrificer.

Your varnished picture—and your silly cake

I CONSECRATE; and both *divine thus make*:

Whilst, for my recompense, your holy rood

Begs for me coin—your wafer serves for food.

BOUNDLESSNESS OF CREATION.

ABOUT the time of the invention of the telescope, another instrument was formed, which laid open a scene no less wonderful, and rewarded the inquisitive spirit of man. This was the microscope. The one led me to see a system in every star; the other leads me to see a world in every atom. The one taught me that this mighty globe, with the whole burden of its people and its countries, is but a grain of sand on the high field of immensity; the other teaches me that every grain of sand may harbour within it the tribes and the families of a busy population. The one told me of the insignificance of the world I tread upon; the other redeems it from all its insignificance; for it tells me, that in the leaves of every forest, and in the flowers of every garden, and in the waters

of every rivulet, there are worlds teeming with life, and numberless are the glories of the firmament. The one has suggested to me, that beyond and above all that is visible to man, there may be fields of creation which sweep immeasurably along, and carry the impress of the Almighty's hand to the remotest scenes of the universe; the other suggests to me, that within and beneath all that minuteness which the aided eye of man has been able to explore, there may be a region of invisibles; and that, could we draw aside the mysterious curtain which shrouds it from our senses, we might see a theatre of as many wonders as astronomy has unfolded, a universe within the compass of a point so small as to elude all the powers of the microscope, but where the wonder-working God finds room for the exercise of all his attributes, where he can raise another mechanism of worlds, and fill and animate them all with the evidence of his glory.—CHALMERS.

WHIGS AND TORIES.

It is very remarkable that, in Queen Anne's reign, the relative meaning of these terms was not only different, but opposite to that which they bore at the accession of William the Fourth. In theory, indeed, the main principle of each continues the same. The leading principle of the Tories is the dread of popular licentiousness; the leading principle of the Whigs is the dread of royal encroachment. It may thence, perhaps, be deduced, that good and wise men would attach themselves either to the Whig or Tory party, according as there seemed to be the greater danger at that particular period from despotism or from democracy. The same person who would have been a Whig in 1712, would have been a Tory in 1830. For, on examination, it will be found, that in nearly all particulars, a modern Tory resembles a Whig of Queen Anne's reign, and a Tory of Queen Anne's reign a modern Whig. First, as to the Tories. The Tories of Queen Anne's reign, pursued a most unceasing opposition to a just and glorious war against France. They treated the great general of the age as their peculiar adversary. To our recent enemies, the French, their policy was supple and crouching. They had an indifference or even an aversion, to our old allies, the Dutch. They had a political leaning towards the Roman Catholics at home. They were supported by the Roman Catholics in their elections. They had a love of triennial parliaments in preference to septennial. They attempted to abolish the protecting duties and restrictions of commerce. They wished to favor our trade with France at the expense of our trade with Portugal. They were supported by a faction, whose war-cry was "Repeal of the Union," in a sister kingdom. To serve a temporary purpose in the House of Lords, they had recourse (for the first time in our annals) to a large and overwhelming creation of peers. Like the Whigs in May, 1831, they chose the moment of the highest popular passion and excitement to dissolve the House of Commons, hoping to avail

themselves of a short-lived cry for the purpose of permanent delusion. The Whigs of Queen Anne's time, on the other hand, supported that splendid war which led to such victories as Ramillies and Blenheim. They had for a leader the great man who gained those victories. They advocated the old principles of trade. They prolonged the duration of parliaments. They took their stand on the principles of the revolution of 1688. They raised the cry of "No Popery." They loudly inveighed against the subserviency to France—the desertion of our old allies—the outrage wrought upon the peers—the deceptions practised upon the sovereign—and the other measures of the Tory administration. Such were the Tories, and such were the Whigs of Queen Anne. Can it be doubted that, at the accession of William the Fourth, Harley and St. John would have been called Whigs—Somers and Stanhope, Tories? Would not the October Club have loudly cheered the measures of Lord Grey, and the Kit-Cat find itself renewed in the Carlton? It is, therefore, a certain and a very curious fact, that the representative at this time of any great Whig family, who probably imagines that he is treading in the footsteps of his forefathers, in reality while adhering to their party name, is acting against almost every one of their party principles!

JEHOVAH HONORED—ENGLAND SAVED—THE BIBLE VINDICATED—POPERY MUZZLED.

BLESSED BE GOD, the plot—the infernal plot of the Jesuits and Libertines, for delivering over the British people to the lust of the resuscitated man of sin, has been effectually frustrated on its first ostensible experiment in England. The nefarious scheme of education which, four years ago, was broached by the *liberal* government of the day, as adapted to the peculiar state of parties in Ireland,—a scheme which was to conciliate the majority of the people at this side the channel, who entertain *conscientious* scruples against the Bible,—has at length been formally and roundly announced, by the ministerial party in Liverpool, as a scheme for universal application. The intrigue by which it is sought to raise the ascendancy of Popery upon the suppression of our Protestant institutions in Ireland, by a bold stroke of the radicals, was recently developed in that capital of commercial England; and an impudent attempt was made to sacrifice the majority there to the relentless monster that is preying upon the minority here. Praised be the God of Israel, it was promptly and effectually defeated. The clergy, almost to a man,—Episcopal, Presbyterian, and Methodist,—the laity, to the number of *five thousand*, have assembled and asserted the rights of British Protestants, THE INTEGRITY OF THE SCRIPTURES,—THE AUTHORITY OF GOD. An example has been set to the people of the Most High in this country, by the practical decision of one of the most splendid meetings that have been held in Britain since the era of the Reformation. We

are almost tempted to devote our entire number of this week to the animating report which is given in the *Liverpool Standard*, of the meeting at the amphitheatre, on behalf of "the Bible, and the Bible alone, as the basis of public education." A summary must suffice.

The pro-popish town council, which has sprung up, as a valley of bulrushes from the filth deposited by the licentious waters of the Papist-enfranchising and Infidelity-encouraging acts,—Emancipation and Reform, came to a resolution to exclude the Bible, during school hours, from the corporation schools, in order to meet the policy of the Popish priests and their trained bands; and to substitute the selections and notes of the *Irish* Board of Commissioners on Education!! The excitement produced by this arrogant attempt upon the liberties of Englishmen was excessive. The spirit of the Reformation broke out as a fire before the blast; the eloquent zeal of our beloved countryman, the Rev. Hugh M'Neile, and his brother ministers of the gospel, kindled the hallowed flame; and by a subscription at the meeting, amounting to nearly *five thousand pounds*, to establish independent Scriptural schools—THE PROTESTANTS OF LIVERPOOL HAVE VOWED, BY HIM THAT LIVETH FOR EVER AND EVER, THAT THE BIBLE SHALL BE UNMUTILATED AND FREE!! So also, the Protestant Confederation in Ireland has determined, AS THE LORD LIVETH, AND AS OUR SOUL LIVETH, THE WORD OF GOD SHALL NOT BE BOUND. In his introduction of the question at the Liverpool meeting, the Rev. Rector Brooks, the chairman, observed:—

I remember well the arguments used when the measure for Ireland was first announced. They were especially confined to Ireland as a great Roman Catholic country, having a preponderating majority of Roman Catholic inhabitants. I am confident it never was the intention of the noble lord (Stanley) to apply that system to a great Protestant country. (Great applause.) There is no similarity—there is no analogy between the two cases. The system was introduced into Ireland when it was said to be impossible to introduce the Bible, according to the received version, into schools which the Roman Catholics were willing to attend, and it was thought desirable to allow, instead of either the version of the Roman Catholics or the accepted version of the Protestant Bible, that certain selections should be made from the Scriptures for the purpose of education, and the Bible itself to be to them a sealed book. This was the principle upon which they acted. Now, that principle, if you come to apply it to our Protestant country, is, I contend, a violation of every principle upon which Protestantism was founded. (Great applause.) The very essential principle of Protestantism is a free and unshackled use of the Bible. We use selections in our schools, but we use them with a different intention and on a different principle to what they do in the Irish system. We hold the selections in one hand, but we keep fast hold of the Bible in the other. (Immense applause, which was thrice repeated.) We use our selections as aids, as helps, as steps to a better knowledge of the Bible; they use them as substitutes for the Bible. (Long continued applause.) We teach our children that there is a book which contains every thing that is necessary for their guidance here and for their happiness hereafter. (Hear.) We tell them that a terrible woe is denounced against any who shall take away from the sacred book or who shall add to it. We tell them, at the same time, that it contains many things which are hard to be under-

stood, and we tell them that it contains two dispensations—that in the one they will find an historical account of the chosen people who were selected to bring about the purposes of God. That there were also many men among the patriarchs and the Jews who were made instruments of the Almighty; that it also contains a series of prophecies, all of which were to be accomplished in a future dispensation; and we then tell them in that other dispensation of a Divine Person who was appointed, and who came down on earth, to carry them into effect; that in that book this Divine Person has parables for the illustration of his subject, has miracles by which he confirmed his mission and the doctrines which he laid down as necessary to be believed by his disciples, and the precepts on which they were to guide their conduct; and we tell them we have selected those different things from the Bible for the purpose of bringing them up step by step till they are able to come to a knowledge of the whole. We go along, we keep the Bible in the right hand and the selections in the left. With your permission, I will read an extract from a charge of the present archbishop of Canterbury, when he was bishop of London, addressed to his clergy, the principal subject of which was a strong recommendation to them to support the national schools. In speaking of an expedient which had been proposed, he states “that as there was so much difficulty as to amount to an impossibility in agreeing on the mode which should be convenient and satisfactory to all, it has been proposed that we should abandon the substance, and accept a cypher; that morals should be taught in our schools, but that religion should be left to the care of the parents or the pastor. Now it is my duty to lift up my voice against so iniquitous a compromise. If religion is any thing beyond a contrivance of state, or a creature of philosophical speculation, or if it is the revelation of the Author of Truth, a boon disclosed by his mercy and his wisdom for the direction of man through the twilight of this lower world, to conduct him in this life to the attainment of holiness and to the perfection of happiness in the next, what apology shall be found for a minister of the church if he should yield his concurrence to any scheme of education which leaves the nurslings of his flock in ignorance of the creed which he has solemnly promised to teach, and shows himself indifferent to its superior excellence.” (Cheers.) I agree with the learned prelate, that it would be most unwise upon religious subjects to enter into any compromise; nay more, I say as a Christian minister, I dare not do it.

The Rev. Rector Campbell, in the course of a truly evangelical speech, observed—

Have we not, the ministers of the church, some slight reason for self-reproach that we have not appeared before you sooner? And is it to be wondered at, I may say, that we who have been so long taunted as “dumb dogs,” should now come forward and “bark” somewhat loudly? (Applause.) I do not wish to rouse your passions, to excite your fears by laying before you what some may consider imagined dangers; but this I can say, we are here in defence of our religious principles, we may perhaps be here in defence of a Protestant principle. (Cheers.) We may be brought here by the very same principle which took Luther to the city of Worms, and which would have taken him there, if there had been as many devils in the streets as there were tiles on the houses. What, after all, is the principle of an established church? for what do we value it, and for what ought it to be valued? Do we value it merely as a state machine? Do we consider the church merely as a bulwark of the monarchy—as a prop to the throne, the mitre as a glittering appendage to the crown? Statesmen and politicians may consider it so, and God forbid that any statesman or politician should undervalue it for its essential uses. It is a bulwark of the monarchy, and if it is blighted I firmly believe the monarchy will be overthrown. (Cheering.) It is the upholder of the constitution, and if it is lost, down the constitution will fall into ruins. But then I say, we, as Christians, do not value it on that ground; we value it as the bulwark of the Protestant reformation; we value it as the ark in which the faith once delivered to the saints is delivered down to us; we

value it, moreover, as the spiritual treasury in which is kept that greatest of all spiritual treasures, the authorised version of the Bible in our own mother tongue. For this we value it; and God forbid that any Protestant in this land should forget any obligation he owes to the established church for that inestimable treasure. Moreover, I say, we value the church as a candle which was lighted at the blazing fires of Latimer and of Ridley; and God forbid, that that candle should ever be quenched. We value the established church as the means of preaching the gospel to the poor—the whole gospel to the labouring poor. That is the most essential use of an established church; but how is that purpose to be answered at the present day without the intervention of Christian schools? We may build places of worship in every street, but I do not believe that people will go into these churches unless they are prepared for it by Christian schools. Christian schools are the battle ground on which the victory is to be won; I know it will be asked in a very peremptory tone, why have we taken this particular time to come forward? to place ourselves in opposition to the constituted authorities of the town, a position in which I would not willingly place myself for the world. The clergy should always be found by the side of the civil magistrate, to aid him in promoting the progress of social order. Obedience to him is one of the first and greatest of Christian duties. But that obedience must have its limits; the obedience of man must not be opposed to the commandments and obedience of God. I am no bigot, I do not consider that I belong to an infallible church. I cannot say of my dissenting brethren as a Roman Catholic archbishop has said of Protestants, “that their preaching is hellish and devilish—that their preaching is fattening them for hell.” I cannot say these things; I declare to God I never did wish, nor do I wish to force my method of teaching on any man, woman, or child, against their will. Of course, I think my own system the right one, otherwise I should not teach it, but I leave others to adopt any system they please. I must say that a species of witchcraft seems to prevail in high quarters, to paralyze the exertions of the executive government. I must be allowed also to express a wish, that the education committee, before they had decided on these rules, had been so kind as to consult Mr. Brooks and myself on them. The Roman Catholics were consulted, and I think it would have been discreet if we had been consulted, and required to lay these resolutions before the clergy. But that was not done—and the Irish system has been enforced, and we have been compelled to withdraw, I must confess, with the greatest reluctance.

The Rev. Hugh McNeile then rose, and was received with tremendous cheers.

He commenced by saying, I cannot but congratulate you, Sir, I cannot but congratulate this vast assembly, I cannot but congratulate our large and influential town, and without hyperbole or extravagance, congratulation might be offered to the whole kingdom upon the deliberate, the determined, the PROTESTANT, the CHRISTIAN response to our appeal, which is this day made within these walls. (Cheers.) There are certain persons who entertain such exquisite tenderness for the spirituality of the clergy, that they wish to circulate far and wide an opinion that we ought never to be seen in such arenas as the present. They tell the country that we have duties of our own to perform, and that the lowest in kind are the highest in character. They desire to confine us to our ministerial duties in the chambers of the sick poor, where we do not find these politicians, and in our pulpits, where they are determined they will not hear us. If we read only *extracts* of the Bible, we might be prepared to yield to such an impression, as the persons in question desire to disseminate. But, when we take the whole scope of Scripture, when we find the ministers of God are described as not only declaring glad tidings to the lost, ministering consolation to the afflicted, advice to the doubtful, and instruction to the ignorant, but also described as ministering rebuke, sharp rebuke to the enemies of God's truth—when we find him who was charity itself, who spoke as never man spoke, addressing the enemies of truth as “serpents,” as “a generation of vipers” when we find the apostle to the gentiles addressing an enemy of truth, and one who sat in the chair of magisterial authority, “*thou whited wall; sittest thou here*”

judge me according to the law, and commandest thou me to be smitten contrary to the law,"—when I find one inspired servant of God addressing the idolators of a degrading superstition, in the language of pungent, and penetrating, and galling sarcasm, crying, "call loudly, awake him, perhaps your God is asleep;" when I find another inspired servant of God, with indignant irony, exposing its absurdity, exclaiming, "He planteth an ash, and the rain doth nourish it. He burneth part thereof in the fire, with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Ha, ha, I am warm, I have seen the fire, and the residue thereof he maketh a god, even his graven image; he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, deliver me, for thou art my god. I should perhaps never have heard of this if I had only read "extracts" of the Bible—(a tremendous burst of cheering)—but having these examples before me, I will not be deterred from making full proof of my Christian ministry, and going the whole round of my Christian example. (Cheers.) Sir, the resolutions come to by the education committee of our town council, state, "that an hour of each day be devoted to the religious instruction of those children whose parents do not object, and that such hour be in the afternoon—after the school has closed—and that the clergy of the different denominations be requested to attend, and every practical accommodation be afforded to them." What are we to understand by this, Sir, "After the school has closed?" Ask a school boy, he will say, "when I may go and play." Ask a schoolmaster? and he will say, "when my day's work is over, according to my contract with my employers." So then after school hours means "after the master may go home, and the boys may go to play. This is the hour so carefully selected during which the clergy of "all denominations" are "respectfully solicited to come and instruct." Sir, I will read the words of an eloquent eye-witness, of the working of the system in Ireland. Let any one who has ever been at school, or observed upon a school, just consider for a moment the feelings of a schoolboy—the elation of heart—the burst of joy and delight, with which a party of schoolboys after four or five hours of heat, and confined air, and silence, and constraint, rush forth to activity and freshness, and freedom, and homeward return, at the hour of dismissal. It is a spectacle which there are few pulses that do not quicken at beholding, and of which few hearts do not feel the sympathy. Just then, let us consider how the board have provided for the pleasurable recollection of Scripture. Let us suppose a fine summer evening, such as we have often seen, the sun lighting up the hills and valleys with a gloriousness and a beauty that make us wonder how even sin could make this earth any thing but a paradise. Let us, then, turn to a number of schoolboys, who had been for four hours looking wistfully abroad upon all this world of lightsomeness, and joy, from the close, hot atmosphere, and dull constraints, and wearying lessons of the schoolroom. But the hour of release is come. The master has pronounced the talismanic word "dismiss," and instantaneously the fields are covered with the gambols, and riotous play, and are vocal with the hilarity of the little groups, sporting like the bright insects in the sun-beams. But who are these who are still stationary at their desks—still bound in silence and constraint—still breathing the hot confinement of the schoolroom, under the eye of a generally, like themselves, reluctant, and therefore often fretful master, doomed to behold the mirth in which they cannot share, and to hear the proclamation of a liberty which has not made them free? Who are these? Oh, THESE ARE THE BIBLE READERS. If ever there was a crooked plan for making the Scriptures distasteful to the young—for taking from them every pleasurable association, and connecting with them every bitter recollection—it is the plan of the national board. But Sir, if even this hour could be efficiently used, if the children could be prevailed on after the school has closed, to remain and divide themselves into classes, according to the respective creeds of their parents, and receive religious instruction, such as it is, for all denominations—even then, Sir, the thing were infinitely ridiculous; for, let us suppose that the children, forgetting the nature of schoolboys, should be so meek, so pious as to wait till all the parsons are come; let us suppose father B. in one corner, teaching his children the Rosary of the Virgin—the Rev. Rector C.

teaching in another corner the church catechism; in another corner, Dr. R. teaching the principles of the voluntary system, and the Rev. Mr. Socinian in another corner, teaching the inherent purity of human nature and the saving merit of human works—now, when you have so graced the four corners of the building, who deserves to stand TOM in the middle but he who brought the parties together—who can, in the 19th century, propound so exquisitely absurd a system? But more than this, Sir, if this hour could be made really useful for Scriptural instruction, we will protest against having our hands tied up from mixing religious instruction with the acquirements of every hour. We protest against having our hands tied at any moment of the day. We do not mean to set the people to read the Bible all day, but we do say that we have occasion for moral and religious teaching of the Bible at every moment of the day. (Cheers.) We say, Sir, if we be teaching *Geography*, for instance, we object to have our hands tied, so that we shall not be able to mix religious instruction with observations on what took place in the Holy Land, or on the progress of those events, the knowledge of which has spread itself through Europe, Asia, Africa, and the new world. We refuse to have our hands tied, in like manner, and to bind ourselves to refrain from adding religious instruction with our *Historical* lesson, whether we direct the attention of our children to the Reformation or to the Revolution. If we be giving instruction in *Astronomy*, or any of the *Physical Sciences*, we refuse to pledge ourselves to combine religious instruction, and invite the children, whilst they count the stars, to behold the glory of Him who created them. We refuse to deprive ourselves of the book from which we may read to them concerning our Lord Jesus Christ, that "all things were made by him, and without him was not any thing made that was made." Nay, Sir, if we be teaching the children *Arithmetic*, we refuse to tie our hands, and say we will not employ religious instruction, and endeavor, from the endless progression of numbers, to teach the young mind to endeavor to grasp after the idea of eternity. Sir, if religious instruction be disconnected from all these branches of knowledge, by the exercise of authority, if the stress of every day's instruction be in what is called general information, and the one solitary permitted hour "after the school has closed," be alone given to what can then be caught of religious instruction—to sanction such a system is to sanction a hot bed for ATHEISM. (Loud cheering.)

Upon this universally important question of Scriptural education, we feel so strongly, that we shall postpone further extracts from Mr. McNeile's eloquent oration; hoping by a return thereto, and keeping the subject before the eye of our readers, we may, through God's grace, induce the Protestants of Ireland to a general union with the Protestant Confederation, of which we avow ourselves the organ, the monster of blasphemy may be crushed by any indignant.

HUMBUG AND FILTHINESS.

A recent letter from Rome gives the edifying intelligence, that his Holiness, wishing to satisfy his private devotion during the week of the commemoration of all departed souls, proceeded to the Church of St. Gregory, on Monte Cali, when he performed the divine sacrifice at the altar of St. Gregory; and after having heard another mass said by one of his private chaplains, he most piously desired to kiss the arm of St. Gregory, which was there exhibited during all that holy week! He retired from thence to the sacristy, and deigned to admit divers ecclesiastics to kiss his foot; after which his Holiness proceeded to visit the image of our Blessed Saviour, and ascended with genuflexions and exemplary piety the holy steps.

PROTESTANT CONFEDERATION.

THE work goes on gloriously,—blessing to him who judges his people, and repents himself for his servants when he seeth that their power is gone, and there is none shut up or left. *Deut.* Every day brings increase of numbers to this holy alliance of the aroused and determined children of the Reformation. Every day proclaims its usefulness, in providing for the persecuted for the Bible's sake; introducing into the domestic circle of Protestants' servants who, at all events, will not betray their masters' privacy to the ear of a politic Jesuit, nor filch their property to fatten a luxurious priest. Indigent Protestants are prevented from the pain of an useless application to *Liberal* almoners of their brethren's charity. Religious science is promoted; social virtue is cultivated; and the invaded and contemned ark of God is surrounded by the rallying energies and united prayers of a piously awakened people.

The debate in the knowledge section, on Tuesday evening, was carried on with great spirit, on the question "WHY DO WE CALL POPERY IRELAND'S GREATEST EVIL?" At the hour for closing the meeting, several speakers assayed to address the chair, for which reason the discussion was adjourned to the following week. We shall give a somewhat extended report of the proceedings in our number of next Saturday.

EVENING IN SPRING.

THE glorious heaven its golden tinting throws
On orange flowers fill'd with dew;

The vernal landscape's trembling image flows
Through waves of clearest blue.

The mountain streamlet, the bright-blossom'd hedge,
Woods bathed with sunlit streams,

The evening star that on the purple edge
Of yonder soft cloud beams;

Oh! how encircleth everlasting Love,
Creation with its band!

The glow-worm's light, yon fiery orbs above—
Are kindled by *one* hand.

At thy command, Almighty! from its place
Drops the frail leaflet here;

At thy command, through realms of boundless space,
Is hurl'd the falling sphere.

NOTICES.

A multitude of friends must extend to us their charity, as we are again pressed for room. The interesting proceedings at Liverpool occupy space we had intended for other articles.

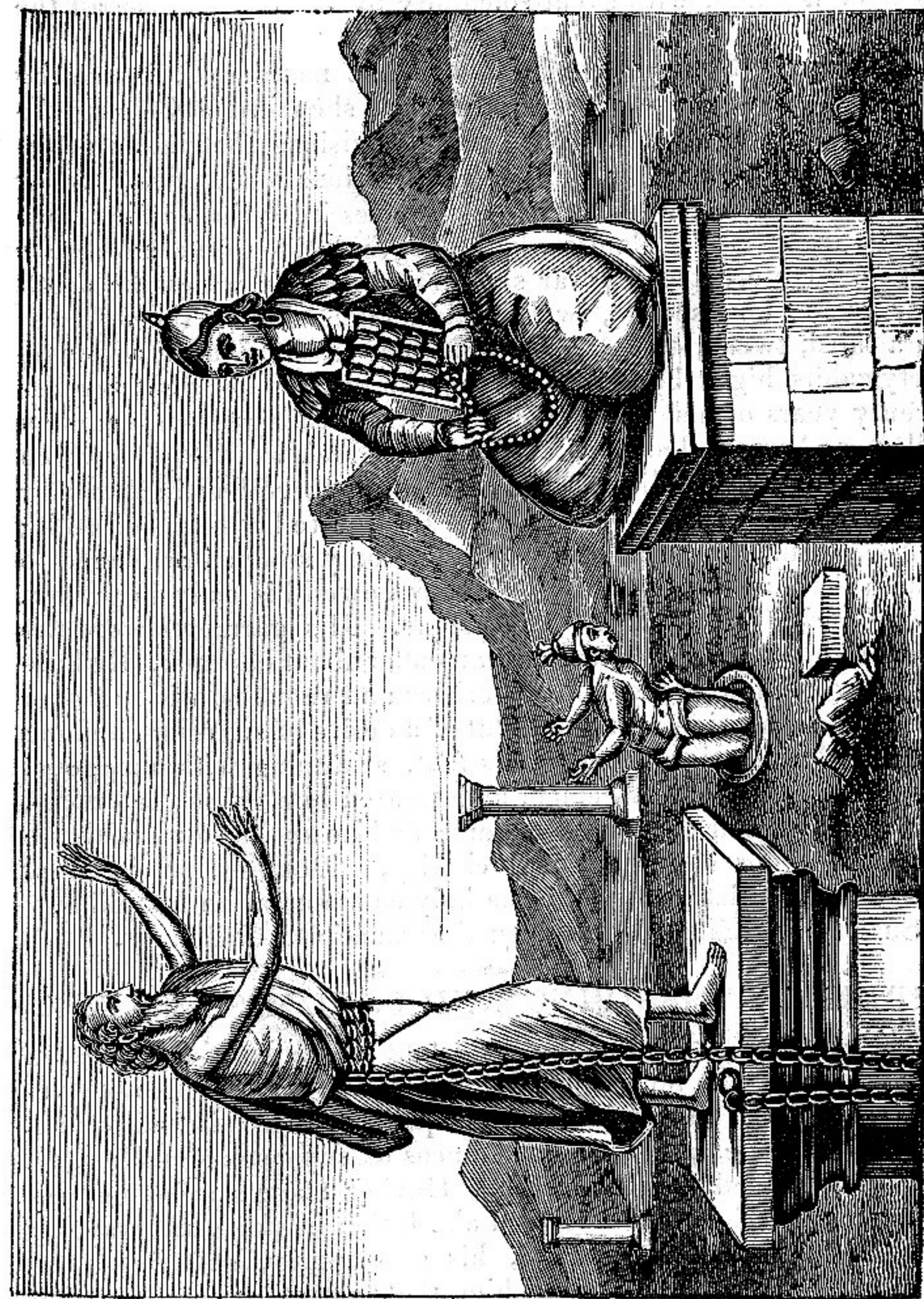
DUBLIN: Published at the CONFEDERATION ROOM, 16, D'Olier-street; by J. J. EKENS, 28, Anglesea-street; J. H. POWELL, 10, Westmorland-street; J. O. BONSALL, 133, Stephen's Green; C. MALLEY, Horsemarket, Warrington, Agent for Lancashire; and the other Booksellers; through whom communications may be addressed, post paid.
WILLIAM WARREN, PRINTER, 140, CAPEL-STREET.

THE PROTESTANT CONFEDERATE, AND MIRROR OF TRUTH.

No. XXI.

"NO POPERY."

Vol. I.



POPERY AND PAGANISM.

LOOKING at the three figures in our frontispiece, we imagine it would bother even one of the Infallibles to guess their meaning. Or if told that they are the pictures of the venerated objects of Popish and Pagan superstition, it would perhaps be equally difficult to

[ONE PENNY.]

distinguish the *Christian's* divinity among the sacred trio. The figure at the right hand, is that of an idol of the Japanese, to which his deluded votaries sacrifice themselves by drowning; that in the centre resembles an object of worship by the aborigines of Florida, who honor him by dashing out the brains of an infant in his presence; and that on the left is the picture of a Popish saint, whose festival is "kept with great solemnity by the people over all the east."

St. Simeon Stylites, the holy hero last mentioned, is said by Alban Butler to have been son to a poor shepherd in Cilicia, who in early life was favored with miraculous visions, that induced him to retire to a monastery, and practise various austerities. After living successively in different monasteries in Syria, and in a hermitage in Mount Thelanissa, he at length decided on a new mode of life. He erected a pillar six cubits high, on which he dwelt four years; on a second, twelve cubits high, he lived three years; on a third, twenty-two cubits high, ten years; and on a fourth, forty cubits high, built for him by the people, he spent the last twenty years of his life. Thus he lived thirty-seven years on pillars, and was called Stylites, from the Greek word *Stylos*, which signifies a pillar. His pillar exceeded not three feet in diameter at the top, which made it impossible for him to lie extended on it; neither would he allow of a seat. He only stooped or leaned to take a little rest, and often in the day bowed his body in prayer. Twice a day he exhorted the people. His garments were the skins of beasts, and he wore an iron collar about his neck. He bore with invincible patience all austerities and rebukes, without ever so much as mentioning them. Out of a desire of suffering, he long concealed a horrible ulcer in his foot, swarming with maggots! He always sincerely esteemed, and treated himself as the outcast of the world, and the last of sinners; and he spoke to all with the most engaging sweetness and charity. Domnus, patriarch of Antioch, administered to him the holy communion on his pillar.

Such is a specimen of the disgusting fanaticism of Popery.

PRIESTLY MISGIVING AND SOUL MISFORTUNE.

IN a recent debate at the Protestant Confederation rooms, a speaker stated the following fact, illustrative of the awful abusiveness of Popish absolution. An acquaintance of his had been a Roman Catholic, and in circumstances of supposed mortality, as, of course, visited by the priest. Having made confession, received the unction, and obtained absolution in the usual way, by the Virgin Mary, Peter, Paul, his own merits, sufferings, &c., the ghostly father at last told him, that, notwithstanding all that had now been done and said, he felt it his duty to declare to him "there is no hope but in Jesus!" Recovering from his sickness, he could not but dwell on the last words of the priest: and as the end of his reasonings upon the necessity of faith in Jesus, after being fully absolved from his sins, he became a convert from the mystery of iniquity, and remains a believer in the Christ of God.

RISE AND PROGRESS OF POPERY.

POPERY results from the natural desire of depraved human nature. This principle was manifested even by the apostles themselves, and during the ministry of their Lord and Master. "They disputed among themselves who should be greatest." In men of less personal piety, or of no religion, the same principles operated far more powerfully. False teachers, under the mask of piety and zeal, but influenced chiefly by covetousness and ambition, were numerous in the apostles' days, producing various heresies and disorders of which all the inspired writers complain. Paul said—"The mystery of iniquity is already working." From the gift of foreknowledge he was led to warn the Ephesian bishops—"After my departing shall grievous wolves enter in, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them." John was compelled by the ambition and heresy of false teachers to acknowledge, "Even now are there many antichrists. Many false prophets are gone out into the world." "Diotrephes, who loveth to have the pre-eminence among them," exhibited at the close of the century, ambition and lordliness embodied, and their natural fruit in excommunicating the messengers of the holy apostle John, men probably, far more excellent than that haughty professor of the Christian name.

Early in the second century, the ambitious principle was extensively developed. The people naturally yielded honor to their worthy pastors, and to their senior brethren in the churches, especially to such as occasionally led their devotions at their prayer meetings. By an innocent allusion to the Jewish manner of speaking, the bishops and been called *chief priests*, the active gifted elders had received the title of *priests*, and the deacons that of Levites. But in a little time, these titles were abused by an aspiring clergy. Mosheim says, the Christian doctors had the good fortune to persuade the people, that the ministers of the Christian church succeeded to the character, rights and privileges of the Jewish priesthood. This notion was propagated with industry some time after the second destruction of Jerusalem had extinguished among the Jews all hopes of seeing their government restored to its former lustre, and their country arising out of its ruins; and accordingly, the bishops considered themselves as invested with a rank and character similar to those of the high priests among the Jews, while the presbyters represented the priests, and the deacons the Levites.

The progress of ecclesiastical authority gave birth to the memorable distinction of the laity and clergy, which had been unknown to the Greeks and Romans. The whole nation of Israel was commonly called God's *lot*, *inheritance*, or *clergy*; but the term was sometimes applied peculiarly to the Levites. In the New Testament, the Greek word *kleros* (*heritage*) is applied to the whole Christian people, distinguishing the church from the

world, not one part of the people of God from another. But the application of the term *heritage, lot, or clergy*, to the ministers of the sanctuary, admirably suited the views of ambitious men.

The pious martyr, Ignatius, was strangely infected with this pernicious principle. Mr. Milner says, that his epistles are characterised by "the disadvantages of a style bloated with Asiatic tumour, and still more, perhaps, of a text very corrupt."

Dr. Haweis observes—"The epistle to the Maprentians," if not spurious or interpolated, is full of the same episcopal exhortations, and still something heightened. "Be subject to the bishop, as Jesus Christ to the Father, and the apostles to Christ, and the Father and the Holy Ghost," though a softening salvo is added, and "to one another." The title given in the address to the bishop, *to the Most Dignified*, savors not of apostolical humility. To the Trallians he says, "Reverence the bishop as *the representative of God the Father*, and the presbyters as God's Sanhedrim." On a review of the epistles of Ignatius, Dr. Haweis observes, among other things, "episcopal pretensions, such as had never before appeared. Clement's epistle suggests not a tittle like it." These episcopal claims were continually increasing; and "towards the conclusion of this century, Victor, bishop of Rome, took it into his head to force the Asiatic Christians, by the pretended authority of his laws and decrees. After having taken the advice of some foreign bishops, he wrote an imperious letter to the Asiatic prelates, commanding them to imitate the example of the Western Christians with respect to the time of celebrating the festival of Easter. Exasperated by a resolute answer of the Asiatic bishops, Victor broke communion with them, pronounced them unworthy of the name of brethren, and excluded them from all fellowship with the church of Rome.

In the third century, the bishops in the larger cities, Rome, Alexandria, Antioch, Carthage, and others, continued to aspire "to higher degrees of power and authority than they had formerly possessed; and not only violated the rights of the people, but also made gradual encroachments upon the privileges of the presbyters. That they might cover their usurpations with an air of justice, they published new doctrines concerning the nature of the church and of the episcopal dignity. One of the principal authors of this change in the government of the church was Cyprian, who pleaded for the power of the bishops with more zeal and vehemence than had ever been hitherto employed in that cause. The bishops assumed in many places, a princely authority. They appropriated to their evangelical function the splendid ensigns of temporal majesty. A throne surrounded with ministers, exalted above his equals the servant of the meek and humble Jesus, and sumptuous garments dazzled the eyes and the minds of the multitude into an ignorant veneration for their arrogated authority. The example of the bishops was ambitiously imitated by the presbyters, who abandoned themselves to the indolence and

delicacy of an effeminate life. The deacons, beholding the presbyters deserting thus their functions, boldly usurped their rights and privileges; and the effects of a corrupt ambition were spread through every rank of the sacred order.

This change in the ecclesiastical government was soon followed by a train of vices: for, though several yet continued to exhibit to the world illustrious examples of primitive piety and Christian virtue, yet many were sunk in luxury and voluptuousness, puffed up with vanity, arrogance, and ambition, possessed with a spirit of contention and discord, and addicted to many other vices that cast an undeserved reproach upon the holy religion, of which they were the unworthy professors and ministers.

Such was the state of things among the rulers of the Christian church, at the commencement of the fourth century, when the Roman Emperor, Constantine, became the patron of Christianity. Under his auspices, and after his example, princes and nobles, and the bulk of the Roman empire became, nominally, the disciples of Christ, and the church of the Redeemer was transformed into the likeness of a kingdom of this world. The prelatical government became modelled, after the imperial, into great prefectures, of which Rome, Alexandria, Antioch, and Constantinople, claimed superiority, whilst a sort of feudality was established, descending from patriarchs to metropolitans, archbishops, bishops, some with greater, and others with less extensive spheres of dominion. The churches vied in magnificence with palaces, and the robes and pomp of service, imitating imperial splendor, eclipsed paganism itself with mitres, tiaras, tapers, croziers, and processions. If outward appearances would form a glorious church, here she could present herself; but these meretricious ornaments concealed beneath them all the spirit of the world; pride, luxury, covetousness, contentions, *malignity*, and every evil word and work. Heresy and schism abounded, and wickedness of every kind, like a flood, deluged the Christian world, whilst the heads of the church, we re engaged in controversy, and a thousand times more jealous about securing and increasing their own wealth and pre-eminence, than presenting examples of humility, patience, deadness to the world, and heavenly mindedness, were, like gladiators, armed in all their councils, and affected imperial power and pomp in the greater dioceses." Instead of the people choosing their own bishops and presbyters, they were no more consulted. The presbyters wholly depended on bishops and patrons: the bishops were the creatures of patriarchs and metropolitans; or, if the see was important, appointed by the emperor.

Thus, agreeably to the apostolic prediction, "he that letteth" *the heathen Roman government*, was "taken out of the way," and "the man of sin," "the son of perdition," was revealed. By various distractions, invasions, and revolutions, the "decline and fall of the Roman empire" was precipitated: but at every descending step of the imperial greatness, the Roman bishop gained a higher elevation, until this "mystery of iniquity" established his ordi-

nary address as "His Holiness;" His decisions were regarded as *infallible*, and he claimed the exclusive titles of "The Pope," "The Universal Bishop," "The Vicar of Christ," and required the homage of all mankind, under pretence of having all kingdoms at his disposal, as a universal sovereign, and even God upon earth! He even received the blasphemous style of "Our Lord God the Pope!"

How such a monstrous system of iniquity could have been established under the name of Christ, and in opposition to the instructions of the Scriptures, has excited the astonishment of many a sincere Christian. But such a mode of reflection is attended with a degree of delusion. Such is not the fact. It would have been utterly impossible for that corruption to have existed in the presence of the Scriptures. The sacred books were concealed from the vulgar, as awfully mysterious, and gradually withdrawn from use in the public worship; so that at the period of the reformation, there were many bishops, men of considerable knowledge and advanced age, who had never seen a copy of the New Testament.

INDULGENCES.

In numbers 7 and 10, our readers will find some account of indulgences, and a description of the "Holy Scapular," as well as of the privileges connected with this token of the Virgin's favor. We avail ourselves of the opportunity to publish a few more particulars upon this most blessed of Catholic paraphernalia. In the same authentic source from which our former picture and exposition were taken, we read, that "Those who are invested with the habit or Scapular, of the Virgin Mary, enjoy THROUGH HER MERITS, as THEIR ADVOCATE AND PROTECTRESS, a double privilege, the one spiritual the other corporal. The first is founded in these words of Mary, *In quo quis pie moriem solenni non patietur incendium: Ecce Signum Salutis*. The Virgin will NEVER PERMIT THAT THOSE TRULY DEVOTED TO HER SHOULD BE DAMNED, but at all times, and particularly at the hour of death, will extend to them the most powerful aids, so that by her intercession they may expect from her divine son Jesus Christ such an abundance of grace, that their souls will not be the unhappy prey of fraudulent and deceitful demons, who several times have been heard to lament and howl most horribly, saying, 'Wo to us! wo to us! FROM THE SCAPULAR OF MARY!' This is truly that valid mark which renders the faithful secure and respected, just as the collar preserved the stag of Cæsar; since on this was written, '*Noli me tangere, quia Cæsaris sum*,—touch me not, for I am Cæsar's,' so on the sacred habit of Mount Carmel, the infernal fiend reads, '*Noli me tangere, quia Mariæ sum*,—touch me not, for I am Mary's.' The affection of an earthly mother bears no proportion to that of the Virgin, who, to show herself truly the mother of those who wear her holy Scapular, did not rest fully satisfied with having preserved them from bodily harm, and kept them out of hell, but also promised, as a truly loving mother, that she would

free her dear children from the flames of purgatory as soon as possible, particularly on the first Saturday after their death, as being a day set aside by the church for her honor, and bring them to eternal joy in paradise. This extraordinary bull of John XXI. called Sabbatine, was confirmed in 1412, by the sovereign pontiff Alexander V., and by Clement VII. in his apostolic bull given in favor of the Carmelites in 1524, the first words of which are, *Dilecti filii Nicolaus Audeth*, which, after recounting the indulgences and privileges given to these, continues thus:—And that no one might think that the blessed Virgin is obliged to wait in this manner, till the first Saturday, and go in person to purgatory to free her dear children of Carmel, so as to be unable to free them before it by the mediation of her powerful suffrage and her special protection."

It is certainly a very striking illustration of the infallible and changeless tribunal, that their Peterships should vie so much on the subject of indulgences to the faithful. Like the rival retailers of Babylonian merchandize, mentioned in our 8th number, page 122, we here find the manufacturers and wholesale dealers competing with a jealousy that would become the sellers of nuts and China oranges.

After the recitation of the bulls by popes Clement, Pius, Gregory, and Paul, the manual of instruction, upon the privileges of the Scapular and its Indulgences, continues,—

The indulgences communicated and granted to the Carmelite Churches by Clement X. &c. &c. are,

	Years.	Quarantines.
The 1st Sunday in Advent for visiting in station the Church of St. Mary Maggiore, there are indulgences for	10	10
2d Sunday, at the Holy Cross in Jerusalem	10	10
3d ditto at St. Peter's in the Vatican	15	15
Wednesday of the Quarter Tenses, St. Mark	10	10
Friday at the Quarter Tenses, at the Holy Apostles	10	10
Saturday of the Quarter Tenses, at St. Peter's	10	10
Vigil of the Nativity of our Lady, at St. Mary Maggiore's	15	15
The Night of the Nativity of Jesus Christ, at first Mass at St. Mary Maggiore's, in the chapel Del Presepio, of the Manger	15	15
On the break of day of the said festival, at second Mass, at St. Anastasia's	15	15
The day of the most holy Nativity, at third Mass, at St. Mary Maggiore's, a plenary!		
St. Stephen's day, at St. Stephen's in Mount Celius	30	30
St. John the Evangelist, at St. Mary Maggiore's	30	30
Holy Innocents, at St. Paul's	30	30
The Circumcision of our Lord Jesus Christ, at St. Mary's in Trastevere	39	39
Septuagesima Sunday, at St. Laurence's, without the walls of Rome	50	30
Sexagesima Sunday, at St. Paul's	50	30
Quinquagesima Sunday, at St. Peter's	30	30
Ash Wednesday, at St. Sabine's	15	15
Thursday, at St. George's	10	10
Friday, at St. John and St. Paul's	10	10
Saturday, at St. Trifon's	10	10
First Sunday in Lent, at St. John's in the Lateran	10	10
Monday, at St. Peter's in Chains	10	10

	Years.	Quarantines.
Tuesday, at St. Anastasia's	10	10
Wednesday, at St. Mary Maggiore's	10	10
Thursday, at St. Laurence's	10	10
Saturday, at St. Peter's	10	10
Second Sunday in Lent, at St. Mary's	10	10
Monday, at St. Clement's	10	10
Tuesday, at St. Balbina's	10	10
Wednesday, at St. Cecilia's	10	10
Thursday, at St. Mary's	10	10
Friday, at St. Vital's	10	10
Saturday, at SS. Marcelline and Peter	10	10
Third Sunday, at St. Laurence's, without the walls	10	10
Monday, at St. Mark's	10	10
Tuesday, at St. Prudensia's	10	10
Wednesday, at St. Sixtus's	10	10
Thursday, at SS. Cosmas and Damian	10	10
Friday, at St. Lawrence's in Lucina	10	10
Saturday, at St. Susannah's	10	10
Fourth Sunday, at the Holy Cross	15	15
Monday, at SS. Quattro and Coronati	10	10
Tuesday, at St. Laurence and Damasus	10	10
Wednesday, at St. Paul's	10	10
Thursday, SS. Sylvester and Martin's a Monti	10	10
Friday, at St. Eusebius's	10	10
Saturday, at St. Nicholas in Carcere	10	10
Passion Sunday, at St. Peter's	10	10
Monday, at St. Grisogono's	10	10
Tuesday, at St. Ciriaco's	10	10
Wednesday, at St. Marcellus	10	10
Thursday at St. Apollinaris's	10	10
Friday, at St. Stephen's	10	10
Saturday, at St. John's ante Portam Latinam	10	10
Palm Sunday, at St. John's in the Lateran	25	25
Monday in the Holy Week, at St. Praxedes's	10	10
Tuesday, at St. Prisca's	10	10
Wednesday, at St. Mary Maggiore's	10	10
Holy Thursday, at St. John's, a plenary indulgence.	30	30
Good Friday, at the Holy Cross	30	30
Saturday, at St. John's	30	30
Easter Sunday, at St. Mary Maggiore's, a plenary indulgence.	30	30
Easter Monday, at St. Peter's	30	30
Easter Tuesday, at St. Paul's	30	30
Wednesday, at St. Laurence's	30	30
Thursday, at the Holy Apostles	30	30
Friday, at St. Mary of the Rotunda	30	30
Saturday, at St. John's in the Lateran	30	30
Low Sunday, at St. Pancratius's	30	30
St. Mark's day at St. Peter's	30	30
Monday of the Rogation days, at St. Mary Maggiore's	30	30
Tuesday, of the Rogation days, at St. John's	30	30
Wednesday, at St. Peter's	30	30
Ascension Thursday, at St. Peter's, a plenary indulgence.	30	30
Vigil of Pentecost, at St. John's	10	10
Whitsunday, at St. Peter's	30	30
Whitmonday, at St. Peter's in Chains	30	30
Tuesday, at St. Anastasia's	30	30
Wednesday of the Quarter Tenses, at St. Mary Maggiore's	30	30
Thursday, at St. Laurence's without the walls	30	30

	Years.	Quarant.
Friday of the Quarter Tenses, at the Holy Apostles	30	30
Saturday of the Quarter Tenses, at St. Peter's, 30 years Indulgence and 30 Quarantines, and one soul freed from Purgatory!		
Wednesday, after the Festival of St. Mary Maggiore's	10	10
Friday, at the Holy Apostles	10	10
Saturday, at St Peter's	10	10

Besides the above mentioned local indulgences, which through the apostolic benignity, all the churches of the Carmelite Order have in common, they may also have others in particular, of which it is, if not impossible, at least very difficult to give full account. I will only say, that in the Carmelite Church of Florence, on Low Sunday, the day on which the Church was consecrated, there is a plenary indulgence and *full remission of sins, granted for ever*, by Gregory XIII. of happy memory, dated the 16th of May, 1585.

To be secure of obtaining this privileged aid from the Virgin Mary, the following conditions and obligations must be observed:—

1. To wear the habit, or Scapular, on the neck both day and night, in honor of the Virgin Mary of Mount Carmel, and to be registered in the book of the confraternity.

2. To observe a chastity corresponding to their state, that is, virgins to continue so till married! married persons to be true to their vows!! and widows to observe continence during their widowhood!!!

3. To recite daily the little office of the Virgin Mary, or the great one of our Lord, and this will be sufficient, though there be another obligation for reciting it, as a benefit, a vow, penance, &c.

Such, Popery, is that which thy subjects are taught to regard as a service fit for the HOLY ONE of Israel, and such are the means whereby they are to look for what the Scriptures call "the mercy of OUR LORD JESUS CHRIST unto eternal life."

THE GREAT EVIL.

"WHY DO WE CALL POPERY IRELAND'S GREATEST EVIL?" was the question debated at the knowledge section of the Protestant Confederation, on Tuesday evening; the large assembly room being filled with members of the institute. The Rev. Mr. M'CREA was in the chair. The meeting having commenced with prayer,

Mr. W. Adams opened the debate, assuming, as the question required, that by Protestants Popery is regarded as the greatest evil with which Ireland is afflicted. He observed, that among other evils that might be named, which make this unfortunate country the object of wonder and pity among the nations, absenteeism is that which not a few of her political empirics would make the principal. This, in fact, has long been the cry of them who are either ignorant of Ireland's character, or who have an interest in misrepresenting it. He would take leave to state, however, that whilst absenteeism is indeed an evil, it is not the cause but an effect of the unhappy state of society in this country. He would not travel over Europe for proofs, that in assuming the pernicious character of Popery, the proposer of the question for debate was not gratuitous. Ignorance and mental vassallage, licentiousness and social misery uniformly tracked the course of popery; and unless there could be shown to him an evil greater than that which degrades man from his eminence among the creatures,—

reducing the Lord of creation to an inferiority to the ox which knoweth his owner, and the ass that seeks his crib—until there could be pointed out to him some other system, or some other circumstance that entails an exceptionless judgment upon its adherents and supporters, he must insist, that Popery is called the greatest evil with which Ireland is cursed, on the principle of a holy regard for truth. The speaker went into an analysis of the doctrines and their moral influence, by which the members of Rome's synagogue are deprived all rational enjoyment of the Divine Being; and whereby all the maxims and motives of virtue being taken from among men, society becomes a moral desert, the haunt of every unclean and rapacious beast.

Mr. MOFFIT replied. He asserted that absenteeism is an evil, and Popery is an evil; but that a greater evil than either is the disunion subsisting among Protestants. If, said he, certain Protestants were to abandon their narrow jealousies and their prejudices, if the Protestant clergy, in particular, set an example to their people, of united decision against Popery, and, like this Confederation, resisted every inch of its attempted encroachments, instead of encouraging it, as many do, by their neutrality, or worse than this, Popery would not stand a single month in Ireland.

Mr. BATTERSBY would request the brethren to contrast the northern and southern provinces of Ireland, or the Protestant and Popish districts of the same provinces, with a view to ascertain the truth of the proposition of brother Adams. He went at length into the modern history of Ireland to show the selfish, sinister and sanguinary character of the popish craftsmen, their implacable hatred of divine truth, and their studious deterioration of every human virtue, with a view to their personal aggrandisement. Insulting high heaven, defying social laws, abusing blind credulity, and invading offenceless piety, the Romish priests are the instigators and exemplars of whatever is base and brutal among the people; the direct cause of the passions that set men against their God, their rulers, and each other; and that superinduce all the evils of which our unhappy land is the victim.

Mr. ADAMS explained. Division among Protestants is no part of their religion, or its attributes; but the very spirit that refuses submission to that authority which alone Protestantism recognises. The last speaker had only proved the allegation, that essential Popery is an evil wherever it is admitted.

Mr. CUSTIS could not forbear to state, at the very outset of his observations upon this subject, that in the support of Popery the government were supporting a school of sin, and were provoking the anger of the Most High God against our unfortunate country. He would not travel, as he might, to Italy, the seat of the beast, to Spain, a part of his dominion, to Peru, the victim of his rapacity, in order to prove the deteriorating effect of Popery upon the moral and social state of man. He would not dwell upon the wretched condition of Europe, before the sun of heaven's truth broke through the long-enveloping darkness of traditionary fable, and the genius

of the reformation shattered the adamant chain that held the human mind in bondage. He would not carry the meeting through our provinces, and direct its attention to the sad picture of craft, and cruelty, and crime, that stamp, with an infernal impress, the character of our people. Ireland had been once an island of saints; when under the Culdees and their immediate successors, she enjoyed the unmixed water of life from the fountain of God's own brook; but since this had been sealed up, and the polluted streams of legendary fable had been turned in upon her from the river of Babylon, she had been converted into an island of devils. He would join in the conclusion of those who have pronounced Popery the greatest evil that Ireland and the world has ever endured.

Mr. W. CLAY.—I think, Mr. president, we all seem disposed to destroy the interrogative but to preserve the assertive part of the proposition under our notice. Like others, I at once declare my conviction, that with a greater evil than popery Ireland could not be cursed. When I shall show, Sir, that she is destructive of Ireland's intellects, destructive of Ireland's morals, destructive of Ireland's peace, and destructive of Ireland's wealth, I believe that none will question the propriety of the specific designation which is given to Popery in the question of debate. Sir, the subtlety of an ignorant and a self-indulging priesthood, commonly of the lowest origin, the meanest habits, and the coarsest manners, whose only professional object is to keep in credulous submission an unlettered and unthinking, whilst a sensitive and an ardent people; bigoted despots, who compel the common mind of our country to an abject prostration before their political idol, or wield it as a passive instrument in any vile intrigue; unprincipled tyrants, who are without respect for dignities, reverence for laws, or compassion for their kind;—these Sir, as the ruling spirits in Ireland, can no other than injure by perverting the acute and active faculties of the people. See them snatching the volume of God's pure truth from the hands of their deluded followers, and substituting the filthy and murderous precepts of the Rhemish doctors and Peter Dens. Witness them drilling their subjects to perjury and slaughter, at Bandon and at Carlow, at Caslepollard and Carrickshock. At the former, with deliberated story, aiming to fix the crime of homicide upon inoffensive Protestants; whilst to effectuate the bloody plot concocted at the latter, the mass-house altar is consecrated, and the chapel bells for miles around the scene of slaughter call out from their ambuscades the ready agents of the consecrated fiends. In fact, if we look at the common conduct of the papist craftsmen, from the moment they pass their 'prentice term at Maynooth, that infernal brew-house of sedition, agitation, and rebellion, we find them incessantly kindling the fire of popular discontent, and into the cauldron of national excitement, flinging ingredient after ingredient to keep up the fermentation of iniquity. Who, Sir, can be surprised, that men of virtuous feeling and powerful habits retire from our country; and that absenteeism becomes a judicial evil?

who can wonder that capitalists withhold their money from investment in our mines, our fisheries, our manufactories; and leave our boundless resources, unprofitable and unimproved? who can hesitate to pronounce popery Ireland's greatest evil; unless such as are tainted with that leprous liberalism which is hardly second in odiousness and vileness to Popery itself? Who can withhold his sanction and his support, his person and his property, from such an union as this holy and patriotic CONFEDERATION, whose object is to check the progress of the monster, and to accelerate its predestinated fate? Mr. C. went at length into the deeds of infidelity, superstition, rapine, murder, and sacrilege that stain the annals of the Popish districts; and urged upon his brethren a steady perseverance in the pious and heroic conduct of which their reverend president (Mr. M'Crea) gave them so noble an example.

Mr. RYAN affirmed the proposition in debate, for as much as the curse does not causeless come, and wherever Popery raises its head, there the vengeance of heaven seems to follow, in vice, and poverty, and anarchy, and every evil work. Like the serpent, who was the first pope, the man of sin begins his operations, by giving the lie to God; and, like Cain, who was the devil's successor, continues his tyranny in envy and in bloodshed. However happy the land in which this enemy of God and of righteousness has never entered, no sooner does it gain admission, than the fruits of its malignant industry appear, in falsehood, fraud, and murder. I was at the Coburg Gardens, Sir, on the third of August in last year; and saw the treacherous preparations for your immolation, and that of your followers, who had been invited by the truculent tools of the priests to an open and a fair discussion of a great and important question. I saw bludgeons innumerable brought into that field, and butchers, armed with knives, marched from Clarendon market, after you had received the solemn pledges of the party, that the Protestants of Dublin should have a clear stage and fair play. Can I, can you ever forget this? Does it not tell us Popery is the same insatiate panther after the blood of the saints, that the Scriptures represent her to have been from the beginning? Can there be a greater evil to Ireland, or to any land, than such a system of intolerance and crime? Sir, I beg to congratulate my brethren on the rapid increase of this Confederation, which I believe a merciful and righteous Providence put it into your mind to establish for the union and co-operation of the people of God in the defence of their privileges and the overthrow of iniquitous popery.

Mr. T. V. BELL regarded Popery not as a religious but a political system, and a political system of the most tyrannical character. Its laws, like those of Draco, are written in blood; and the earth, wherever it is found, becoming saturated with the life-stream of humanity, the natural fruits are hatred and cruelty. Absenteeism, as we have been told, is a great cause of Ireland's wretchedness; but this is owing to that combination of rebel demagogues and nominal Protestants who are the hired tools or the

flattered cat's paws of insidious and insatiable priests. Break the power of Popery,—suppress the schools of Popery,—check the arrogance of Popery,—in fine, let the Protestants of Ireland forget every other social difference but that of their distinctiveness from Popery, and in one phalanx *confederate* for its scriptural and lawful extermination, and the chief cause of the evils of Ireland will soon be destroyed.

Mr. JOHN HUGHES being called upon, congratulated the chairman, that the manner in which the subject had been treated scarcely left him any thing to say. He could not but regard Popery as at variance with every natural, moral, and religious principle. Dictating, as it does, that sedition is not only permissible, but obligatory; arraying poverty against wealth, meanness against rank, and ignorance against intelligence; exciting to the cold-blooded massacre of those who are obnoxious only for their virtues; and invading the institutions by which it is designed to make man useful and honorable in this world, and happy through an eternal futurity, a greater evil could not be conceived of; nor could a more patriotic principle be cherished than that which induces to aid, in any little measure, the removal of so horrible a system.

Mr. D. CHISHOLM and Mr. JOHN DALE deprecated the countenancing of Popery as opposed to the word of God and the true interests of man; and as the evident cause of all the filth, famines, and fevers, not to say the general demoralisation, of our poor country.

Mr. MOFFIT repeated his former sentiments, adding, that whenever Protestants stood forward and boldly told papists they should not indulge their seditious or sanguinary conduct, the hands of the rebel and the murderer were immediately paralysed. He instanced the effects of Protestant decision in '93; also at Ballybay, at Shinrone, and at the Royal Exchange on the 18th of Dec. 1834.

Mr. GEORGE M. BEATTY considered Popery as altogether opposed to the revealed will of God, and destructive of all the best interests of man. In fact, whatever leads men to forget God, or to be indifferent to him, extinguishes the only motives to genuine virtue, and the only principle of social happiness. When the Romish priest usurps the place of God, and claims the honor and the homage that are due to God, it is very natural that such crimes as that which lately took place at Carlow, in the case of Mr. Sly, should be committed. He hailed the numerous conversions which are now taking place, as so many proofs that the time of the downfall of Popery is near; and that many who were once in its communion think, with us, that it is a great, if not the greatest evil of Ireland.

Mr. ALCOCK thought that Mr. Moffit was beating himself, by calling for the union and cooperation of Protestants to put down Popery. It should be borne in mind, that the conduct of the popish multitude upon political matters is entirely under the di-

rection of the priests; that they cannot move an inch beyond what their confessors tell them, as had been shewn by Mr. Beatty; and that whilst the principles of Popery are cultivated, the utmost that Protestants can do is defensively to meet the ostensible evils. We must endeavor, whilst asserting and vindicating our rights, to convince the people of the injury that popery does themselves. Mr. A. then went at length into the spiritual and temporal evils entailed by superstition upon its unhappy votaries.

Mr. R. MORRISON—Brother Moffit overlooks the assumption, that we call popery Ireland's greatest evil. If the religion of Christ is the greatest good that mankind and nations ever received, whatever would invalidate the gospel must be the greatest evil. Popery does this. Popery withholds the Bible; Popery perverts the Bible; Popery substitutes useless or pernicious traditions for the sweet and salutary doctrines of the Bible. By the pretended benefits of the confessional, Popery cultivates crime; the robber dreads not punishment; the perjurer fears not detection, the murderer braves the gallows, and the traitor anticipates an eternal reward.

Mr. MATTHEWS would take leave to remove a little from the specific topic, and urge the means which this Protestant Confederation supplies of counteracting an evil which is obvious to all. He rejoiced that he had been thought worthy of admission to an institution in which the old Orange standard of "NO SURRENDER" had been raised again, under other auspices, because in a bolder and a more religious spirit than for some time past had supported it. He had felt sorry that Orangeism was put down. He did not now feel so keenly. Our enemies had defeated themselves; and by bursting open the secret chambers of Orangeism, had but given entrance to a large mass of valued brethren, whose association was prevented through apprehensions created by the secrecy of those who were now ready with open arms to receive them. This Confederation, he had no doubt, from its many practical features, would be a national and permanent blessing. It was the machinery of a master-mind's invention. He then entered upon that part of the system which aids the creation of the Protestant franchise, and by which several young men, whose apprenticeship has closed, have been assisted to pay the fees incidental to their attainment of freedom. Mr. M. dwelt at some length on the obligations and policy of Protestants, in reference to the momentous subject of registration, as well as to the circulation of facts, that may place the abominations of Popery in a proper light before the empire.

Mr. ORPEN, as a Christian, a citizen, and the son of a freeman, would respond to the sentiments of the last speaker, and the majority who had preceded him. As the best means of carrying out our objects, let the members of the Protestant Confederation follow the reverend president's advice, in our practical reverence for the Bible; and, like him, show our patriotism in an untiring activity for the real interests of our country. Let us search the

Scriptures, and by the rules which the Scriptures lay down to us, assert our civil rights and uphold our free institutions. Mr. Orpen then dwelt upon the duty of Protestants to register their votes, and complained of the vexatious delay in certain guilds (mentioning the guild of Smiths) in sending forward the beseeches of brethren whose fees had been paid.

Mr. W. ADAMS, at the call of the chairman, rose to close the debate. He entered into a review of the several arguments which had a tendency to soften down the aggravations of Popish mischief, in its endeavors to exterminate heresy, to exalt "the church," to establish the inquisition, and to aggrandise the pope. He drew a beautiful picture of moral Scotland, which he contrasted with bloody Spain; compared the north of Ireland, where the judges are accustomed to receive white gloves at the sinecure assizes, with the southern provinces of the country, in which one hundred and thirty capital offences call for the vindication of the laws; where the insurrection act is eleven times in thirteen years found necessary to afford even partial protection to the lives and properties of his majesty's peaceful and loyal subjects. Mr. Adams enlarged upon the happy consequences of the Reformation, in all the social relations and the private interests of man; and concluded an interesting speech amid universal and continued applause.

The chairman summed up, and the meeting terminated with prayer.

PROTESTANT CONFEDERATION.

WE have felt it but an act of tardy justice to devote a considerable portion of our present number to the proceedings on Tuesday evening, at the knowledge section of this institution. The report is, indeed, a very meagre one; and we have only to plead intention and necessity for that which it is a disgrace to a portion of the newspaper press of Dublin, that their integrity has not obviated. Whilst the "*advocates of Protestantism*" (!) regularly publish the balderdash and fustian of Daniel and his tools, at the "National," and the "Union," the weekly proceedings of the most important institution at this day in Ireland are passed over *sub silentio* by some of these *faithful* champions of essential Protestantism. Why? The Protestant Confederation does not yet include many dignitaries among its members, that may tinsel the pages of the aristocrats of the press; and it can afford no largesses with which to bribe the venal organs of constitutional liberty. It includes, indeed, the mass of that middle class of Dublin Protestants, that have always done whatever has been done in asserting the religious principles of the Reformation, and vindicating the political principles of the Revolution. It is rapidly aggregating the real conservative strength of the metropolis, and leavening the neutrality and liberalism of the city and the provinces with a holy patriotism. It is binding together, by its economy of reciprocal service, the various ranks and denominations of Protestants. It is awakening the lethargic, encouraging the timid, di-

recting the inexperienced, disciplining the juvenile, and aiding the feeble, in the cause of truth and loyalty. But these are not considerations sufficiently potent with those who are continually trumpeting "our labor and expense," to "do justice to the Protestants of Ireland!"

We tell the Protestant Confederation, however, and we tell the selfish and factious press, too, the day is at hand when they will both find justice. Proceedings like those we have elsewhere noticed, will work their own way, and find a mouth for utterance to the nation. We have, at this moment, thrice the access of the most popular paper in Dublin; and there are those withus the influence of whose personal character throughout the churches exceeds that of all the newspaper editors put together. These may for a while pass the Protestant Confederation by; but anon they will be glad to have the honor of reporting the measures of a society that has already defeated their negative hostility, and, if they repent not, will yet punish their unworthy jealousy. We are bound up, heart and soul, with the remnant who have raised the duplicate banner of "No POPERY," and "No SURRENDER;" and may our right hand forget her cunning, and the tongue cleave to the roof of our mouth, if we retract a letter of our vow. In addition to the

Relief of Poor Protestants by Pecuniary Loans,
Provision for Protestant Orphans,
Benefit to Sick, Indigent, and Persecuted Protestants,
Assistance toward Registration of Protestant Freemen, &c.

The following has appeared in some of the papers—

PROTESTANT CONFEDERATION.

THE Registry Office for Protestant Servants, Tutors, Tutoreses, Workmen, Clerks, Porters, &c. &c. is open at No. 16, D'OLIER-STREET,

Where only persons of certified good character, and who bring with them a Clergyman's testimonial, are entered on the books. Fee, One Shilling. Protestant gentry and tradesmen who feel for those of their brethren that are suffering from the practice of Roman Catholic exclusive dealing, and would lawfully counteract it, are earnestly requested to make application at this office for domestics and other servants.

The establishment is under the highest patronage: and the money raised by the payment of fees goes towards the creation of a fund for awarding premiums, and affording relief in sickness, to deserving Servants.

Office open from Twelve to Three o'clock.

Application from Families residing in the country (post paid) shall be promptly attended to.

NOTICES.

Communications are so numerous, and matters of other kind accumulate upon us to such a degree, that we have neither time nor room for replies. We have received many articles that shall have insertion at a future day; and to those whose supplies are not quite suitable, beg to return thanks for their kindness.

DUBLIN: Printed by W. WARREN, 140, Capel-street, and published at the CONFEDERATION ROOM, 16, D'Olier-street; by D. R. BLEAKLEY, 35, Lower Sackville-street; J. O. BONSALL, 133, Stephen's Green; J. J. EKENS, 28, Anglesea-street; J. H. POWELL, 10, Westmorland-street; H. PERRIS, North John-street, Liverpool; C. MALLEY, Horsemarket, Warrington; and the other Booksellers; through whom communications may be addressed, post paid.

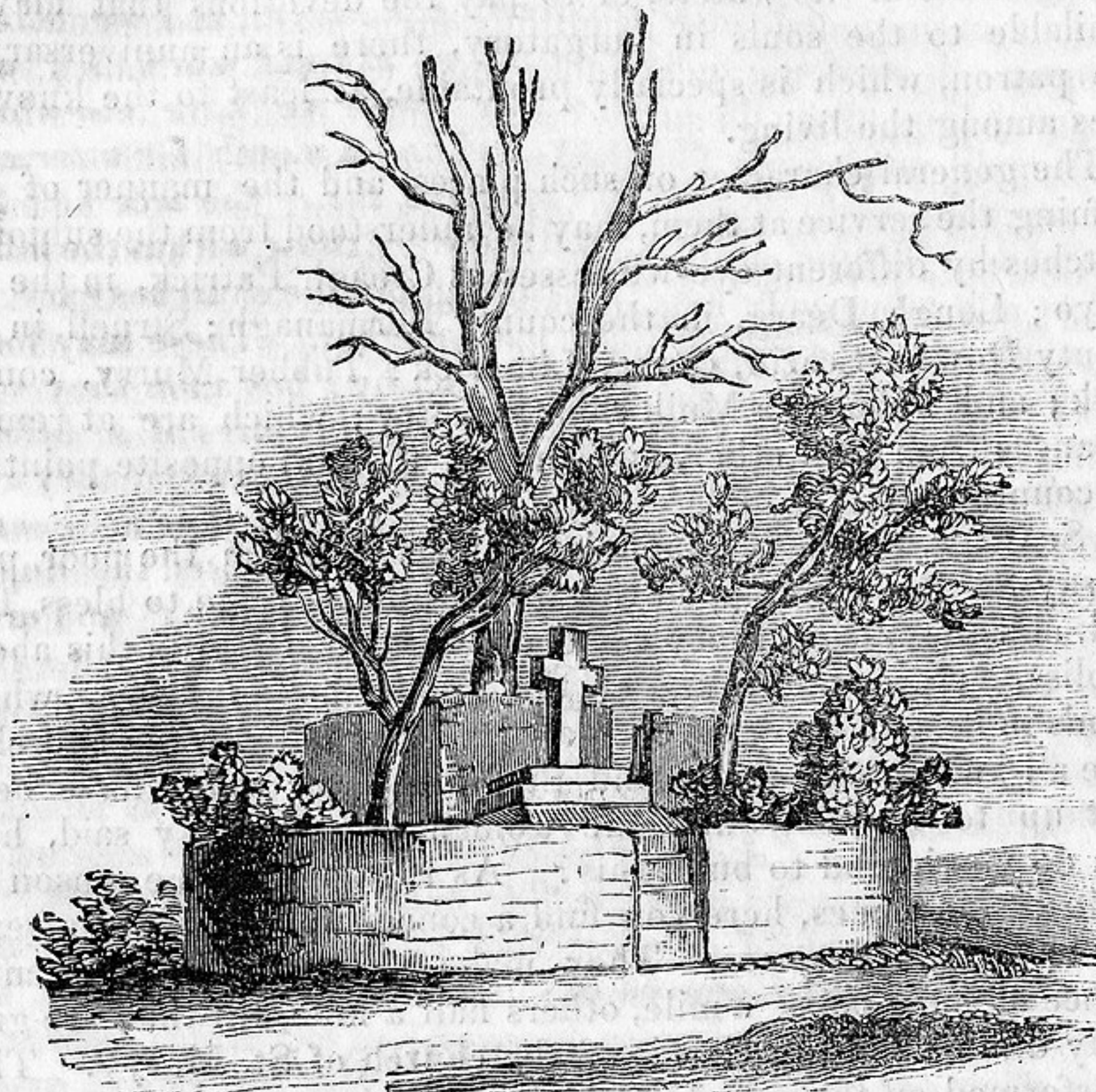
THE PROTESTANT CONFEDERATE, AND MIRROR OF TRUTH.

No. XXII.

"NO POPERY."

Vol. I.

TUBBER MAC DUACH.



HOLY WELLS, &c.

PAGANISM and Popery have always regarded with superstitious reverence whatever is in itself picturesque, or has accidentally become associated with what is uncommon or mysterious. This is the natural effect of ignorance. Hence the doctrine of the craftsmen, *Mater pietatis ignorantia est*—Ignorance is the mother of devotion; and hence the truth of the philosophers' maxim, *Felix est qui cognoscitur rerum causas*—he is happy who knows the causes of things. As, however, we are not going to write an essay, but to illustrate a fact, we at once direct the attention of our readers to the prevalence of the time-spending, money-wasting, sin-contracting, soul-destroying pilgrimages to "holy wells" and other consecrated localities among the Druidical retreats of Ireland. There is not a county in the island that has not at least one of these *slieve naomtha*, or *tubbera beannigha*—blessed wells, or holy mountains, &c. which were more properly designated haunts of lust and imposture. In the county Cork, there is *Tubber Murry*, or *Murray's Well*; in Kerry, *Tubberid*, or *Ida's Well*, *Tubber na*

[ONE PENNY.]

Mull, or *Wether Well*; besides *loghs*, *croaghs*, and *cairnes* innumerable. Our cut is a description of *Tubber mac Durck*, in the county of Galway, which, by the pious exertions of one Father Quinn, and one of his flock, a Mr. Sheehan, surpasses in neat appearance the generality of these venerated spots; at which, besides the casual visits of pilgrims, to obtain the miraculous benefits of its waters, or to pay the devotions that may be available to the souls in purgatory, there is an anniversary to the patron, which is specially profitable, at least to the knowing ones among the living.

The general character of such places, and the manner of performing the service at them, may be understood from the subjoined sketches by different eye-witnesses at *Croagh Patrick*, in the Co. Mayo; *Lough Dearg*, in the county Fermanagh; *Struell*, in the county Down; *Scariff*, county Limerick; *Tubber Murry*, county Cork; and *Tubber na Mull*, county Kerry; which are at remote distances from each other, and some of them at opposite points of the country.

“*SCARIFF*, on the Shannon, is the place in which the poor people say St. Patrick stopped the first night he came to bless Ireland, and the Virgin Mary came down to meet him in this abode of bliss. Here the sound of the vesper bell is heard, which sounds in heaven every seven years! They tell you the churches were all built in one night, and that the tower would have been built up to heaven, but some woman unfortunately said, how high do you intend to build this? As regularly as the season of Whitsuntide comes, here you find a concourse of people assembled to perform penance. They make 280 rounds, the circumference of some being a mile, others half a mile, till they are gradually diminished to a circuit of the church of St. Mary's. This is performed on the naked knees through a heap of rugged stones, the females tuck up their clothes, and expose their persons in the most indelicate manner. When it comes to this, all must (without assistance,) descend on the naked knees, a step nearly a foot in depth. The writhing postures, the intense agonies, and the lacerated knees of the votaries, are most distressing to the spectators. After the descent, they must go on their bleeding knees through the rough stones in the church to the east end, when, in a posture of most profound reverence, they kiss a particular stone.”

“*CROAGH-PATRICK*, a very high and beautiful mountain in the most western part of the county of Mayo, rises from the sea in a fine conical or sugar-loaf form. This mountain is considered to be one of the most holy places of pilgrimage in Ireland. Its supposed holiness is derived from being the place whence St. Patrick is said to have driven all the venomous animals from Ireland into the sea; a pilgrimage to it is supposed to be of powerful efficacy to atone for, and wash away sin. They begin their station at the sign of St. Patrick's knee, and there say seven pater-nosters, seven aves, and a creed; and go on their knees about the

length of four perches, over rocks, until they get to a little altar, where they say fifteen pater-nosters, fifteen aves, and a creed; they then return, but still on their knees, saying seven pater-nosters, seven aves, and a creed. Thus ends their labor, unless they be married persons who have no children; (the additional rites belonging to such persons, I shall not detail;) after which they go down the mountain to the well of glass. There they sit up all night, and bring thither the blind, the halt, and the maimed, presenting them to the saint of the well, and cry to him to deliver them all from their diseases and infirmities. They sit up three nights, and proceed to *Aughawale*, go through a station, and then enter the well, in which are three trouts; they pick up baits and throw them into the water, and it is the most lucky omen in the world to them, if a trout comes out and eats the baits, but, if not, they cry out to St. Columbkille to send them out; if they do not appear, there is some misfortune to come upon them, with the loss of friends and relations. If among the multitudes that come here, there be any in war with their neighbours, they take up a flag which is called *Columbkille's slate*; this they turn upside down, in the name of that saint, and then return home and fast fifteen days, taking nothing but bread and water once in the twenty-four hours: this they do in honor of St. Columbkille, and to induce him to put the person, or persons who have injured them to death.”

“*STRUEL WELLS*, said to have been blessed by St. Patrick. Here the people resort in multitudes on Midsummer-eve and on the Fridays before Lammass. Those who come to be cured of blindness, infirmities and diseases, pass the ruins of an old chapel, where hymns are sung, and proceed to some of the wells which are three or four in number, and walled in. These are fed by a stream, on which a sluice is fixed, and by opening and shutting this, the water may be lowered at pleasure, by means of subterraneous aqueducts from one to another. In one of these the water descends on the head of the patients. In another, which is 6½ feet by 11 in dimensions, the pilgrims bathe; they then resume a part of their dress, and run in succession, each holding the skirts of his leader, round a number of stones, in a very intricate course. Some also ascend, on their bare and bleeding knees, a rough and steep hill, at the top of which are two blocks of stone called the *Friar's Chair*. The writer saw two persons ascending on bended knees—one of them, a woman, who carefully lifted her clothes in ascending, that her bare knees might press on the sharp gravel—the other an old man, who was busy repeating the Lord's prayer.

“On the green below the precipice, a number of both sexes are seen together, the men all wearing coloured handkerchiefs, tightly tied round their heads, without shoes or stockings, with their small clothes pulled up as high as possible. These, mixed in circles, go seven times round heaps of stones, which remain on the green—then seven round each of the wells—then seven times

round the cairnes and wells together—then seven times round the hill, and then proceed to bathe.

Near the top of the gable of the building which encloses the principal well was a carved figure of the saint's face, now nearly worn away, but the patients seem to think it necessary to put their fingers in a hole in the wall connected with it. They then touch the remnant of the figure with their hands, which they devoutly kiss. Wonderful are the cures which are performed, it is said, at these wells:—the blind are enabled to see, and the lame to dance. Those who are not cured, eagerly enquire "who has got the blessing?"

"They go to the place," says our correspondent, "for moral purification, as well as for bodily cures; because many attend who are laboring under no corporeal disease. A man was asked, what advantage he had received. He replied, 'I am as pure from sins, as I was the moment I was born.'"

Persons do penance here not only for their own sins, but by proxy, for the sins of friends or neighbours, who stay at home.

"At TUBBER-MURRY, the worshippers commence their solemnities, at a place where there is a small receptacle for the waters flowing from the consecrated spring. After four Pater Nosters and three Ave Marias have been said, they advance further toward the summit, and at each of the three other stations around, repeat as many prayers as before, making four times seven, apparently repeated at the four cardinal points, in relation to the situation of the well. This done, the ablutions commence, which are performed with great seriousness, and one by one, in the little receptacle before mentioned. Here the religious observances draw to a close.

"In the afternoon, booths are erected, at which there is an abundant supply of spirits and malt-liquors. Pipers also attend, and dancing begins. At this time the throng becomes immense, and amounts perhaps to an assemblage of two thousand persons at least, amongst whom are sometimes found the youth of respectable families in the neighbourhood, comprehending even the Protestants. The concluding scene need not be described; it may be supposed what is the consequence of midnight amusement and dissipation."

"TUBBER NA MULL is within an enclosure of about 150 yards in circumference, containing a little wretched hovel, and two or three mounds or piles of stones, round which several persons were silently walking, and before which others were bending upon their knees, with the appearance of profoundest devotion. In the side of one square pile, of about three feet high, is adjusted a large stone, like the fragment of some old Gothic building, upon which were three carved figures, originally intended, perhaps, for Peter, James and John, but which are now worshipped as our Saviour, St. John and St. Patrick—two women and a man were kneeling at this idol altar, alternately kissing and fondly stroking with the hand the almost invisible faces of the marble figures. The well

is about ten feet long and seven broad, surrounded by an embankment of stone and earth; the water clear as crystal, springing rapidly from a lime-stone rock about four feet from the surface. Upon the side of the well several persons were reclined, wistfully looking into the pool, and were scarcely diverted by the appearance of a stranger, or the several inquiries which I made of them. It appears that the charm of this place is in the appearance of a certain trout; on seeing which, the person who is so fortunate, "taking care not to tell and body that he has seen it, is sure to be cured of any ailment he brings with him."

THE CHURCH OF SCOTLAND.

The Church, for which our fathers bled,
Who shall insult her cause,
Or what unhallow'd foot dare tread
Upon her honor'd laws?

Has Knox a follower who would stand

And see the Church's foe
Gathering around on every hand,
Her power to overthrow?

No! she has many thousands now
To guard her sacred laws;
Freedom is stamp'd upon her brow,
And victory on her cause.

Her puny enemies may try
Her followers to mislead;
But none will from her standard fly,
Who love the Church indeed.

No! by that heaven-born zeal which fired
Our gallant Knox's breast
By such a zeal are we inspired,—

AND KNOX'S ZEAL WAS BLEST!

EFFECTS OF A FRENCH EDUCATION.

A LITTLE more than two years ago, a gentleman, who resides in London, and is connected with the corporation, sent his daughters, seven in number, to be educated in one of the convents at Boulogne. Being a member of the church of England, he felt naturally anxious that his children should not be interfered with in matters of religion, and, accordingly, made some inquiry upon the subject, when he was told by the proprietors, that nothing whatever should be done to induce them to embrace any other faith than that in the principles of which they had been brought up; that no means whatever should be adopted to wean them in the slightest degree from the observance of the Protestant institutions, it being the invariable practice of those who superintend the establishment never to meddle with the religious persuasion of those children who were submitted to their care. During the last summer, the youngest girl, an interesting and intelligent child, about ten years of age, died, after a very short illness, of consumption. The circumstance

was immediately made known to her father by the superintendent of the convent, who communicated to him at the same time the extraordinary fact, that she had departed this life in the Catholic faith, and had been buried in the convent according to the forms of that church! The father, on receiving this intelligence, lost no time in transmitting a letter to the British consul (being unable at that period to leave London), requesting that the remains of his child might be removed from the convent, and interred in the Protestant burial ground, in accordance with the Protestant form; and he added, that he would himself shortly go over to ascertain that his wishes were carried into effect. He also wrote to his daughters, telling them that he could not allow them to remain in the establishment any longer, and desiring them to be in readiness to take their departure. About ten days after the decease of the youngest daughter he arrived at Boulogne, and learned that her remains had been laid in a Protestant grave, and, as the last act of parental affection, he caused a tombstone to be raised to mark the spot where her ashes lay, and then prepared to return home with his other children. Three of the eldest girls were subsequently placed in respectable families in England, and the mind of the father was once more tranquil respecting them, feeling satisfied that the way in which they had been educated in their earlier years was a sufficient guarantee to him that they were too firmly established in the doctrines and principles of the Protestant church to be drawn away by the ceremonies of that which it professed to reform altogether, however fascinating and imposing those ceremonies might be. In a very short time, however, to his great astonishment and regret, he received a letter from his eldest daughter, an accomplished lady, twenty-six years of age, dated from Dover, and stating that she had left the family in which her father had placed her, and was already on her way to Boulogne, for the purpose of taking the veil in the convent which she had been recently obliged to quit, having resolved for some time past to adopt that course, as a member of the Roman Catholic church.

The unhappy father's great object now is to prevent what he considers to be a spiritual contamination from extending to his other daughters. He received a letter at the commencement of the present month from the young lady who has set the example to the rest of the family, in which, after expressing her unalterable affection for her parent, and her regret that the course she had pursued should cause him any uneasiness, said that she was more and more confirmed in her views, and convinced of the propriety of the step she had taken; and that she would rather die than relinquish the faith she had embraced, after an experiment of its effects. The other daughters, although they have not declared their intention of joining the Romish church, have frequently expressed themselves so strongly in favor of that establishment, that their father could not but entertain fears that their late residence in the convent, coupled with the strange example of their sister, might induce them to become ranked amongst its members.

NEW PLAN FOR DIDDLEING THE PRIESTS.

THE poorer class of the Roman Catholic community have adopted a plan which has been the means, in a great measure, of obviating the baneful and unchristian like extortion of the popish clergy for performing the marriage ceremony. Hitherto poor persons wishing "to change their condition," were obliged, for weeks previous to the tying of the knot, to muster up as much of the halfpence as they could in order to satisfy the cravings of a mercenary priest. But perhaps it may be advanced, that with those followers of Peter Dens, money is a secondary consideration, that they act quite a disinterested part, and merely put such a price on their services, that may be a barrier against poor people bringing a family round them, and over-populating a country in which poverty and wretchedness already prevail to such a vast extent. The way in which we would refute such an argument is, by simply asking the question, who are the most off-hand matchmakers in Ireland? We need scarcely adduce the following circumstances, which took place in our town last week. A poor woman, anxious to enter into the holy bonds of hymen, went to a priest in Cork, and having signified her intention to his reverence, asked the lowest price he'd charge for doing the needful. He replied, "*one pound seven*" was as moderate as he could do the job; in fact, that it was dog cheap." The candidate for matrimony said that was too much, and that she would not pay it, at the same time adding, "that she would get herself and himself called in church, and then the Protestant clergyman would marry her for nothing." No more occurred at this interview, and the woman being determined to put her threat into execution, had herself and her future lord called two Sundays. His reverence having heard of this, sent for the woman, and after giving her a good lecture on her apostacy, consented to marry her for five shillings (the bishop's fee), sooner than let a heretic parson do it.

VALUE OF PRAYER.

Oh! who can tell the worth, and power of prayer;
Turn, impious scoffer, mark its influence there;
Where, meekly bending, wife and children pray,
Heaven is not deaf, nor turns their prayers away.
Triumphant grace displays its sovereign power,
Quick as a sunbeam, when dark tempests lour;
Dispels the gloom, which shrouded earth and heaven,
And light and beauty to the world are given.
It stays the prayed for in his desperate ways,
While angels shout 'Behold the sinner prays';
He hears a voice, which others cannot hear,
Beholds a hand they cannot see as near;
Entrancing mercy fills his prostrate soul,
Cleanses from guilt, and makes his spirit whole.

To design the advancement of Popery, is to design the ruin of the state, and the destruction of the church; it is to sacrifice the nation to a double slavery; to prepare chains both for their bodies and their minds.—BISHOP SHERLOCK.

GLORY OF CREATION.

God said, 'Let there be light !'

Grim darkness felt his might,

And fled away ;

Then, startled seas and mountains cold

Shone forth, all bright in blue and gold,

And cried, 'Tis day ! 'tis day !'

Hail, holy Light ! exclaim'd

The thund'rous cloud that flamed

O'er daisies white ;

And lo, the rose, in crimson dress'd,

Lean'd sweetly on the lily's breast,

And, blushing, murmur'd, 'Light !'

Then was the skylark born ;

Then rose the embattled corn ;

Then floods of praise

Flow'd o'er the sunny hills of noon ;

And then, in stillest night the moon

Pour'd forth her pensive lays.

Lo, heaven's bright bow is glad !

Lo, trees and flowers are clad

In glory's bloom !

And shall the mortal sons of God

Be senseless as the trodden clod,

And darker than the tomb ?

No—by the mind of man !

By the swart artisan !

By God our sire !

Our souls have holy light within,

And every form of grief and sin

Shall see and feel its fire !

By earth, and hell, and heaven,

The shroud of souls is riven !—

Mind, mind alone,

Is light, and hope, and life, and power !

Earth's deepest night, from this bless'd hour,

The night of minds is gone !

LIVERPOOL BIBLE SCHOOL MEETING.

THE Rev. Mr. McNeile, in continuation of the speech commenced in page 317, number 20, said,

Sir, knowledge without religion is a curse to society instead of a blessing. This is accounted for by the fact,—in which some of our modern philosophers required to be instructed,—the fact of the fall of man. "By the tree of transgression he acquired knowledge, the name given to the symbol of his ruin." And while in that state of transgression, without the sanctifying power of religious principle, to cultivate the man is to cultivate poison—it is to cultivate an evil weed—it is to cultivate an evil character, whose powers are turned away from his God—it is really to assimilate him to the devil. Knowledge without religion is to imitate Beelzebub. What philosopher knows as much as the devil knows? and he is the Prince of Darkness with all his

knowledge. If man were turned towards his God and all that is good, then to urge him forward is to better his condition, and then teach him as much as you can teach him ; but if he be turned away from what is good, to urge him forward in knowledge is to urge him farther away from God. And, after all, the question comes to this, whether man is a fallen creature or not? Our philosophers of this day practically deny it; no wonder, therefore, they want selections from the Bible.

Too many of the persons in favor of the new system have been educated in the convenient as well as ingenious school of Ignatius Loyola. I shall not be hindered from speaking against that system of papacy. Many of them have drunk in with the poisoned milk of their mother church this fallacy, that "the end sanctifies the means." But what are the means to be adopted to accomplish this end? The end was to resist the progress of the Bible. It remains to show how this was to be accomplished—what means were to be introduced. The tone of the time was "conciliation," "liberality," "no more exclusiveness," "no more bigotry." Well, sir, it was an expedient worthy the talent of Dr. Doyle, in his best days, to turn the liberal mind into an ally of the intolerant church. This was to be accomplished by means of certain young and sanguine statesmen. Such a man was my Lord Stanley; no man was actuated by more noble sentiments. He was the very man for the priests, because he had the tone which fitted him for the nation. He could persuade the nation if the priests could only persuade him. But how was this to be done? If they had avowed their intentions Mr. Stanley would have indignantly rejected them. (Cheers.) They knew their work better; they knew how to work a measure for the time, and they knew how to take an oath for a time. They proposed a plan which, in its direct bearings, suited the statesman, and, in its indirect consequences, suited themselves. (Hear.) It was done by representing to the high and noble mind of that accomplished, but at the time, inexperienced young man—inexperienced in some things, inexperienced in the darkness and deceitfulness that lurks behind the plausibility of the church of Rome—it was done by telling him that dissensions existed in Ireland and were looked on with great regret, and he looked on them with regret, and it was deemed highly desirable to devise some means of education that the children of Protestants and Catholics might be brought together. The means were to propose a plan that would support the projects of the originators of this. The priests knew very well that if the Bible was removed the Protestants would be removed, (cheers,) and therefore they proposed this plan of education as a measure to effect that, and Mr. Stanley was taken in the snare. It is no disparagement to say so of him; if it were, I would shrink from the words. It is no disparagement of the judgment of one of my predecessors on this platform, when he told you himself that he was inclined to think well of the scheme when it was first propounded. Many of the established clergy of Ireland were taken in the snare. The established clergy of Ireland are 2000 in number; of these 86 formed an alliance with the board in the scheme. Instead of wondering there are so many, we should wonder there are so few, and it speaks highly for their penetration and honesty that they rejected it. They were poor and it was rich, and could build schools which they could not, yet only 86 out of 2000 formed a temporary alliance with it. Of the few that entered into that alliance, it is my happiness to know of several recantations. Now, in connexion with these disclaimers, I wish to set before the meeting a few brief documents illustrative of the working of the system in Ireland. "In a school of several hundred girls belonging to the Presentation Convent in Galway, and assisted by the National Board, we found the great girls writing out themes on virginity, priesthood, and martyrdom. The one state was glorious, the other more so, the last, of course, most of all; but as martyrdom is a species of glory to which it must be very difficult in these times to attain, priesthood, no doubt, bore away the palm. Several classes of little girls in the same school had their books open upon a catalogue of saints, male and female, whom they were to call upon in

prayer, filling two pages. The children were apparently learning these names by heart; but when I asked if I might be permitted to listen, the nun who had the charge of the class instantly began questioning one of them on a different subject, in so low a tone, however, that I heard scarcely any thing but the name of Christ, which had no place in the lesson before them, whilst the embarrassed child muttered inaudibly after her teacher's dictation. (Hear, hear, and cheers.) This was a specimen of the insidious mode of teaching in those schools, similar to which it is proposed to establish schools in this town. I grieve to say, that the tone which once sounded in England, and was resounded by Protestants, is altered—I grieve to say, that the instrument is in some degree out of tune, that the strings are relaxed—I grieve to say that there is not the same response there used to be. If Englishmen had been what too many Englishmen are now, there never would have been that burst of indignation which put out the fires of Smithfield, and which left us the glorious legacy of the Reformation. (Great cheering.) I do not believe in the dogmas of the church of Rome. I believe they are soul-destroying errors, therefore I cannot but lift up my feeble voice in urging the Christians of England to endeavour to put down this awful evil. *It is establishing the Romish church in Ireland by law.* It is to all intents and purposes connecting the church of Rome and the state of Britain together. Yes, Sir, this is what it is to do; it is to connect the church of Rome and the state of Great Britain together; and are we come to this? (Loud cries of no, no.) No wonder, that his majesty's prime minister refused the returns of that system for which the country is paying, and to the inspection of the returns of which the country has a right. By whomsoever that refusal was dictated, and by whomsoever it was given, I shall only say, "that he that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved."

The question which has been brought forward this day is not merely a local matter. He would be a very short-sighted observer of passing events who could be prevailed on to imagine so. No, it stands connected with the progress of a general movement of the principles which the enemies of our established institutions are earnestly endeavouring to disseminate. (Hear, hear.) There are persons of such narrow views, and of such overweening self importance, that, if judiciously managed, they can be made to toil in the harness of a task-master, while they are left to suppose, in charming self-complacency, that they are each independently urging on his own chariot.

Guilty characters have been caught at play: imagination is a very troublesome commodity. Certain it is, that in a large and comprehensive view the question to be decided is not a local question. The question is this; is England so infected with the poison of a liberal philosophy as to become careless and indifferent to revealed truth, to such an extent as tamely to submit to the invasion of this pro-papery system. (Loud cheering, and cries of "no, no.") I say that if this meeting—if this appeal to Liverpool shall have no other good effect, it shall at least do this, for which every respectable member of society ought to thank you, Sir, it will at least put the plague ship into quarantine. (Loud cheers.) Liverpool has been selected as the arena for trying this question, and what is Liverpool's answer? The masters and mistresses answer, "we resign." (Cheers.) The clergy of the Established Church answer, "we protest," (continued cheering;) the laity have rallied round the standard of Scriptural education, and here, Sir, are 5,000 voices, and twice 5,000 hands, which are ready to join, and say, "No Popery." (The Rev. Gentleman sat down amidst a round of applause, cheering and clapping of hands, which lasted several minutes, after having spoken exactly two hours.)

We take occasion to repeat the cry; and shall continue to repeat and to reiterate it, until, caught by every Protestant in Ireland, our mountains, valleys, woods and fields, our hamlets and our houses are made vocal in zealous concert, and the burden of the song be NO POPERY.

PIOUS GAMBLING.

By the examples which, from week to week, we are enabled to lay before our readers, of holy hazard for the benefit of "the CHURCH!" we have no doubt that, by and by, something like a due estimate will be formed of the morality of Popery. In addition to what might be regarded as solitary instances of the abuse of religion, we have this day to advertise the following:—

R A F F L E

FOR

COOLOCK CHAPEL,

A

GOLD RING, AND A MEDAL

OF

O'CONNELL,

TICKETS, ONE SHILLING EACH.

IMPUDENTIA VINCIT OMNIA.

The subjoined fact will perhaps, be considered as a suitable affix to the above:—A gentleman, with a long-tailed Saxony black and a Spanish neck-band, went into a shop in Fishamble-street, a few days ago, and requested to be shown certain articles for a dressing case, which were produced. After looking through them, his reverence took one that pleased him, and putting it into his pocket, with great *sang froid* observed, "I'LL PRAY FOR THE PROSPERITY OF THE ESTABLISHMENT FOR THIS!" and left the shop.

AN AUTO DE FE.

AUTO DE FE, or "act of faith!" is the public reading, in the presence of condemned heretics, the sentence pronounced by the Inquisition; the fire, gallows, and executioners being also before the eyes of the unhappy victim of bigotry.

The description which Dr. Geddes has given of an auto de fe, from personal observation, will afford some idea of the proceedings. In the morning of the day, the prisoners are all brought into a great hall, where they have the habits put on they are to wear in the procession, which begins to come out of the Inquisition about nine o'clock in the morning. The first in the procession are the Dominicans, who carry the standard of the Inquisition, which on the one side hath their founder, Dominic's picture, and on the other side the cross, betwixt an olive tree and a sword, with

this motto, "*Justitia et Misericordia!!*" Next, after the Dominicans, come the penitents; some with benitoes, and some without, according to the nature of their crimes. They are all in black coats without sleeves, and bare-footed, with a wax candle in their hands. Next come the penitents who have narrowly escaped being burnt, who over their black coats have flames painted, with their points turned downwards, to signify their having been saved, but so as by fire; this habit is called by the Portuguese *feugo revolto*. Next come the negative and relapsed, that are to be burnt, with flames upon their habit, pointing upwards: and next come those who profess doctrines contrary to the faith of the Roman church, and who, besides flames on their habit, pointing upward, have their picture, which is drawn two or three days before, upon their breasts, with dogs, serpents, and devils, all with open mouths, painted about it. Pegna, a famous Spanish inquisitor, calls this procession "*horrendum ac tremendum spectaculum*;" and so it is in truth, there being something in the looks of all the prisoners, besides those that are to be burnt, that is ghastly and disconsolate, beyond what can be imagined; and in the eyes and countenances of those that are to be burnt, there is something that looks fierce and eager. The prisoners that are to be burnt alive, besides a familiar, which all the rest have, have a Jesuit on each hand of them, who is continually preaching to them to abjure their heresies; but if they offer to speak any thing in defence of the doctrines they are going to suffer death for professing, they are immediately gagged, and not suffered to speak a word more. This I saw done to a prisoner, presently after he came out of the gates of the inquisition, upon his having looked up to the sun, which he had not seen before in several years, and cried out in a rapture, "How is it possible for people that behold that glorious body to worship any being but him that created it?" After the prisoners comes a troop of familiars on horseback, and after them the inquisitors and other officers of the court, upon mules; and last of all, comes the inquisitor-general upon a white horse, led by two men, with a black hat and a green hat band, and attended by all the nobles that are not engaged as familiars in the procession. In the Terrerio de Paco, which may be as far from the Inquisition as Whitehall is from Temple Bar, there is a scaffold erected, which may hold two or three thousand people: at the one end sit the inquisitors, and at the other end the prisoners, and in the same order as they walked in the procession; those that are to be burnt being seated on the highest benches behind the rest, which may be ten feet above the floor of the scaffold. The prisoners are no sooner in the hands of the civil magistrate, than they are loaded with chains, before the eyes of the inquisitors; and being carried first to the secular gaol, are, within an hour or two, brought from thence, before the Lord Chief Justice, who, without knowing any thing of their particular crimes, or of the evidence that was against them, asks them, one by one, in

what religion they do intend to die. If they answer, that they will die in the communion of the church of Rome, they are condemned by him to be carried forthwith to the place of execution and there to be first strangled, and afterwards burnt to ashes. But if they say they will die in the Protestant, or in any other faith that is contrary to the Roman, they are then sentenced by him to be carried forthwith to the place of execution, and there to be burnt alive. At the place of execution, which at Lisbon is the Ribera, there are as many stakes set up as there are prisoners to be burnt, with a good quantity of dry furze about them. The stakes of the professed, as the inquisitors call them, may be about four yards high, and have a small board, whereon the prisoner is to be seated, within half a yard of the top. The negatived and relapsed being first strangled and burnt, the professed go up a ladder, betwixt the two Jesuits who have attended them all day, and when they have come even with the foer-mentioned board, they turn about to the people, and the Jesuits spend near a quarter of an hour, in exhorting the professed to be reconciled to the church of Rome; which, if they refuse to be, the Jesuits come down, and the executioner ascends, and having turned the professed off the ladder upon the seat, and chained their bodies close to the stake, he leaves them; and the Jesuits go up to them a second time, to renew their exhortation to them; and at parting, tell them, that they leave them to the devil, who is standing at their elbow to receive their souls, and carry them with him into the flames of hell-fire, so soon as they are out of their bodies. Upon this a great shout is raised, and as soon as the Jesuits are off the ladders, the cry is, 'Let the dogs' beards be made!' which is done by thrusting flaming furzes, fastened to a long pole, against their faces. And this inhumanity is commonly continued until their faces are burnt to a coal; and is always accompanied with such loud acclamations of joy as are not to be heard upon any other occasion—a bull feast or a farce being dull entertainment to the using a professed heretic thus inhumanly. The professed beards having been thus made or trimmed, as they call it in jollity, fire is set to the furzes, which are at the bottom of the stake, and above which the professed are chained so high that the top of the flame seldom reaches higher than the seat they sit on; and if there happens to be a wind, to which that place is much exposed, it seldom reaches so high as their knees, so that though, if there be a calm, the professed are commonly dead in about half an hour after the furze is set on fire, yet, if the weather prove windy, they are not after that dead in an hour and a half, or two hours, and so are really roasted, and not burnt to death. But though out of hell there cannot possibly be a more lamentable spectacle than this, being joined with the sufferers (so long as they are able to speak) crying out, 'Misericordia por amour de Dios. Mercy for the love of God;' yet it is beheld by people of both sexes and all ages, with such transports of joy and satisfaction, as are not on any other occasion to be met with."

THE WHORE OF BABYLON.

A VERY GOOD FACT.

A clergyman of the established church was some short time past travelling in a public coach, with another clergyman and a Romish priest. Being a man of few words he listened attentively to the discourses of his fellow passengers, and at length, in a pause of the discourse expressed himself thus:—Pray, sir, to the Protestant, may I take the liberty of asking are you a clergyman of the Established church, and are you a married man? Yes, said the clergyman, and have children. Pray, sir, turning to the priest, may I take the liberty of asking why your clergy do not marry? O, sir, said he, I am married. Sir, said the other, you surprise me; may I ask who your wife is. Sir, said the priest, my wife is the church. That, indeed, replied the clergyman is truly surprising; for the Bible, our charter, speaks thus about marriage. St. Paul calls it a great mystery, typical of Christ and the church. St. John affirms the bride, the Lamb's wife hath made herself ready. Isaiah calls Christ the church's husband. St. Paul tells certain old Christians, that he has espoused the church as a chaste virgin to Christ; and again, that the wife, as long as the husband liveth, is under the law to her husband; therefore she shall not be married to another man while her husband liveth; but if her husband be dead, she is freed from that law; therefore she shall not be called an adulteress though she be married to another man. As it is, therefore, clear from Scripture, that the God-man ever liveth to make intercession for the church, and that he is the same yesterday, to day, and for ever, it is clear that if you are married to another man's wife, during his life, SHE MUST BE A WHORE.

This piece of sound logic is worthy of the notice of every candid and intelligent protector of the lady of Babylon.

DEATH BED OF LUTHER.

"MEN may live fools, but fools they cannot die!" The last hours of some of those popes whose lives were characterised by licentiousness and tyranny, have awfully illustrated the truth of this sentiment. Let any candid Romanist, however, examine the facts of the closing scenes of Luther's life, and withhold, if he can, his testimony to the sure and certain hope of resurrection to everlasting life, which was entertained by this great man, when in sober seriousness he surveyed, on the limit-line of both worlds, that which he was soon to quit for ever, and that in which an eternal retribution was to be experienced. Then, let conscience and common sense decide whether such a man could be a deceiver and deceived.

Luther reached Eisleben on the 28th of January, and, though in

bad health, he assisted at the conferences up to February 17th. During that time he preached four times, and revised the ecclesiastical regulations for the principality of Mansfeld. During the month he was so unwell, that the Count besought him not to venture out. At supper he dwelt on his own approaching dissolution, when some one asked him if in a future state we should recognise one another; he replied that he thought so. Having entered his chamber with Martin Cælius, and his two sons, he approached the window, and remained a considerable time in prayer. He said to Aurifaber, who had just arrived, "I am very feeble, and my pains increase!" Medicine was given him, and attempts were made to warm him, by the friction of the hands. As he laid himself down on the bed, he spoke a few words to Count Albrecht, who also arrived, and added, "If I could doze half an hour, I think it would relieve me." He did sleep, and awoke in about an hour and a half, near eleven o'clock. Seeing that all present still remained by his side, he said, "What! are you here yet? Why do you not retire to rest?" He resumed his prayer, crying with fervour, *In manus tuas commendo spiritum meum! redemisti me Domine, Deus veritatis!* Afterwards, turning to all present, he said—"Pray, my friends, for the Gospel of our Lord,—that his kingdom may be enlarged! Verily the Council of Trent and pope threaten to injure it!" Having slept another hour, Dr. Jonas asked him how he felt. "My God," was the reply, "I am very ill! I think my dear Jonas, I must remain at Eisleben, where I was born!" However, he walked a little about the chamber, lay down on the bed, and was covered with cushions. Two physicians, with Count Albrecht and his wife, next entered, and Luther said to them—"I am dying! I remain here at Eisleben!" Dr. Jonas having expressed a hope that perspiration would relieve him, he replied, "No, dear Jonas; it is a cold dry sweat, and my pain increases." He then betook himself to prayer: "O my Father! God of our Lord Jesus Christ, and source of all consolation! I thank thee for that thou hast revealed to me thy well-beloved Son, in whom I believe, whom I have acknowledged and preached, whom I have loved and celebrated, whom the Pope and the wicked persecute! To thee, Lord Jesus Christ, I commend my soul! I leave this earthly body; I am borne away from this life; but I know that I shall live eternally with thee!" He repeated three times: *In manus tuas commendo spiritum meum; redemisti me, Domine veritatis!* Suddenly he shut his eyes, and became insensible: Count Albrecht and his lady assisted the physicians; all labored to restore him, and, with great difficulty, they succeeded for a moment. "Reverend father," said Dr. Jonas, "do you steadfastly die in the faith which you have taught?" "Yes!" was the distinct reply, and he fell asleep. Immediately afterwards he grew pale, became cold, breathed deeply, and expired.

PROTESTANT CONFEDERATION.

THIS truly patriotic, because practically useful, institution, is beginning to operate to an extent which renders it extremely difficult for us to speak of it in justice to its claims, and to our own character. Anxious to be publicly recognised as the special organ of the Protestant Confederation, we yet cannot forget that "No Popery" is our motto; and, notwithstanding the comprehensive system of operations by this Scriptural combination, for the ultimate explosion of "the mystery" that paralyses the moral faculties and abuses the material resources of wretched Ireland, there are matters beyond its knowledge and its notice, to which we feel it important to direct the attention of the Protestant public, in our zeal to aid in the overthrow of the queen of abominations. The open meetings of Friday evening, and the restricted meetings of Tuesday, would both justify regular detailed reports, if our capacity were thirty-two instead of sixteen pages; as it is, we can afford only an occasional epitome of one; and because all our Dublin readers, by an attendance at Ebenezer church, have an opportunity of knowing the proceedings of Friday evening, we prefer giving a summary of those that take place at the exclusive meetings of the first or knowledge section of the Confederation, on a Tuesday night.

An interesting debate took place at the last meeting, upon "THE MEANS BY WHICH THE DESTRUCTION OF POPERY IS TO BE EFFECTED?" The sentiments and arguments that were uttered upon the occasion, were too valuable to be noticed in so very cursory a manner as we should be compelled to glance at them in our present number; wherefore, we will postpone our report till next week. At the sacrifice of other matters we will then endeavor to give something like their real features, to the truly excellent speeches of the young champions of our faith and liberties, whose exertions, in moral discipline and manœuvre, are there so admirably made. The speakers on Tuesday were, Messrs. R. Morrison, W. H. Adams, Moffitt, Dale, Matthews, Battersby, and Alcock.

ON DITS, &c.

A Protestant Confederation, of between 2 and 3,000 members, has been formed at Warrington, under the name of "The Grand Protestant Confederation of Lancashire," which has adopted the medal worn by the parent institution, founded by the Rev. Mr. M'Crea, in Dublin. One part of the declaration signed by its members, pledges to a constant attendance at the house of God on the Lord's day.

The building of the chapel for the reformed congregation of the Rev. Messrs. Crotty, the priests at Birr, is proceeding with vigor. The Rev. Michael Crotty has announced his intention of carrying the reformation into Castle-Connell in the County of Limerick.

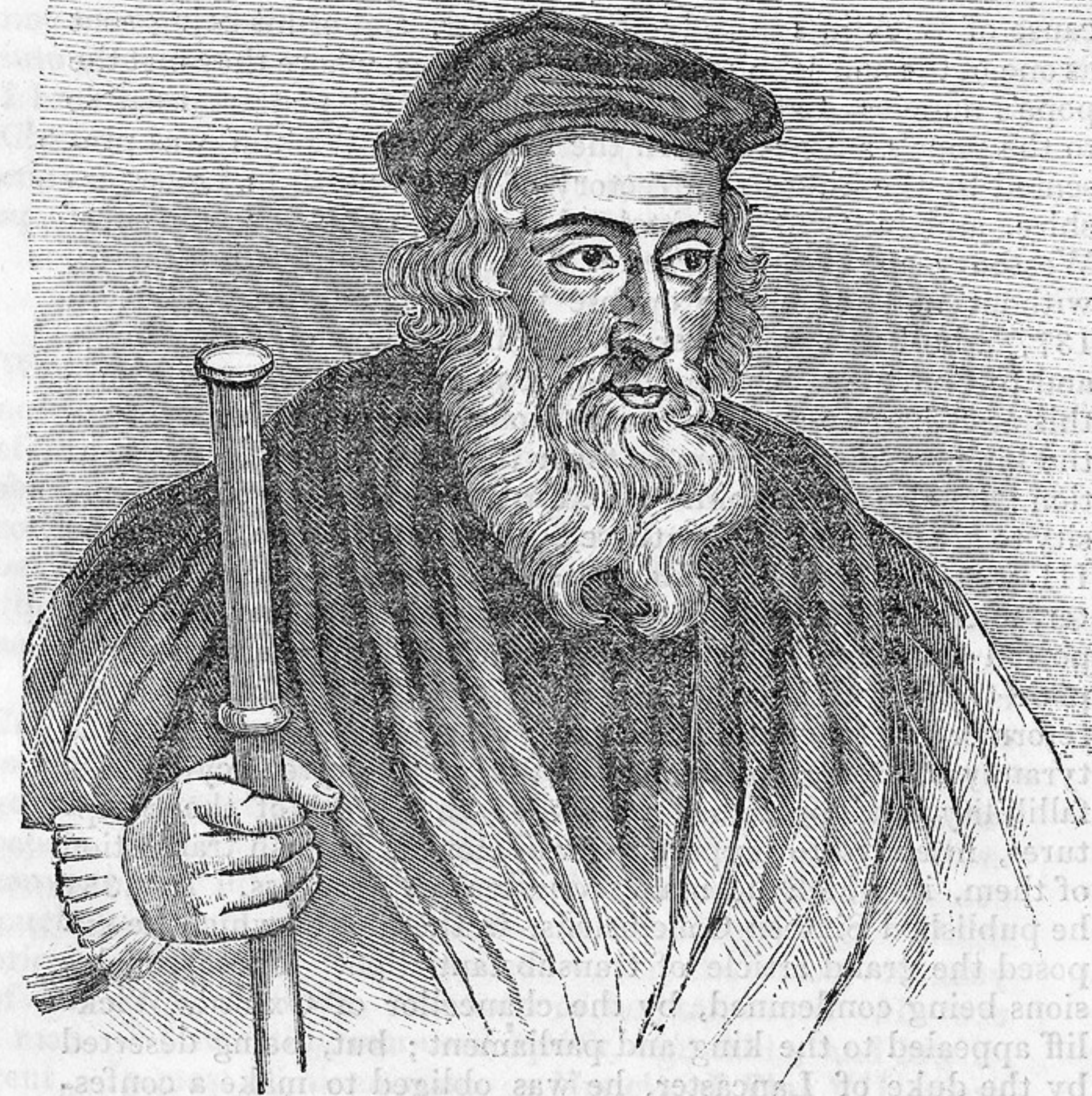
DUBLIN: Printed by W. WARREN, 140, Capel-street, and published at the CONFEDERATION ROOM, 16, O'Dlier-street; by J. O. BONSALL, 133, Stephen's Green; J. J. EKENS, 28, Anglesea-street; J. H. POWELL, 10, Westmorland-street; H. PERRIS, North John-street, Liverpool; C. MALLEY, Horsemarket, Warrington, and the other Booksellers; through whom communications may be addressed, post paid.

PROTESTANT CONFEDERATE AND MIRROR OF TRUTH.

No. XXIII.

"NO POPERY."

VOL. I.



[John Wickliffe.]

JOHN WICKLIFF was born about 1324, in the parish of Wyeliff, near Richmond, in Yorkshire. He was educated at Oxford, first at Queen's and afterwards in Merton College, of which he was a fellow. Having acquired the reputation of a man of great learning and abilities, in 1361 he was chosen master of Baliol Hall, and in 1365 constituted warden of Canterbury College by the founder, archbishop Simon de Islip; but was, in 1367, ejected by the regulars, together with three secular fellows. He thought their proceedings arbitrary, and

therefore appealed to the pope; but, instead of obtaining redress, in 1370 the ejection was confirmed. This disappointment doubtless confirmed his enmity to the see of Rome; for he had long before written against the pope's exactions and corruptions of religion. However his credit in the university continued; for, having taken the degree of D. D., he read public lectures with great applause; in which he frequently exposed the impositions of the mendicant friars. About this time he published a defence of his sovereign Edward III. against the pope, who had insisted on the homage to which his predecessor king John had agreed. This defence was the cause of Wickliff's introduction at court, and of his being sent as one of the ambassadors in 1374 to Bruges, where they met the pope's nuncios, to settle several ecclesiastical matters relative to the pope's authority. In the mean time Wickliff was presented by the king to the rectory of Lutterworth in Leicestershire, and in 1375 he obtained a prebend in the church of Westbury in Gloucestershire. Wickliff continued hitherto, without molestation, to oppose the papal authority; but in 1377 a bull was sent over to the archbishop of Canterbury, and to Courtney, bishop of London, ordering them to secure this arch-heretic and lay him in irons; the pope also wrote to the king, requesting him to favor the bishops in the prosecution: he also sent a bull to Oxford, commanding the university to give him up. Before these bulls reached England Edward III. was dead, and Wickliff, protected by John duke of Lancaster, uncle to Richard II. favored by the queen mother, and supported by the citizens of London, eluded the persecution of pope Gregory IX., who died in 1378. In 1379 this intrepid reformer presented to parliament a severe paper against the tyranny of Rome, wrote against the papal supremacy and infallibility, and published a book on the Truth of the Scriptures, intended to prepare the way for an English translation of them, in which he made considerable progress. In 1381 he published Sixteen Conclusions, in the first of which he exposed the grand article of transubstantiation. These conclusions being condemned, by the chancellor of Oxford, Wickliff appealed to the king and parliament; but, being deserted by the duke of Lancaster, he was obliged to make a confession at Oxford, and by an order from the king was expelled the university. He now retired to his living of Lutterworth, where he finished his translation of the Bible. This version, of which there are several MS. copies in the libraries of the universities, British museum, &c., is a very literal translation of the Latin Vulgate. In 1383 he was suddenly struck with the palsy, a repetition of which put an end to his life in December, 1384. He was buried in his own church, where his bones were suffered to rest in peace till 1428, when, by an order from the pope, they were taken up and burnt. Besides a number of works that have been printed, he left a prodigious

gious number of MSS.; an accurate list of which may be seen in bishop Tanner's Bib. Brit. Hib. Some of them are in the Bodleian Library, others in the British Museum, &c.

*THE following is an Extract from Wickliff's Translation of the Bible:—*1 Corynth. 13. "If I speke with the tungis of men and of aungels, and I haue not charite, I am maad as bras sownynge, or a cymbal tynklynge; and if I haue profecie and knowe alle mysteries and al kynnynge, and if I haue al feith so that I moue hillis fro her places, and if I haue not charite, I am nought. And if I departe alle my goodis into the metis of pore men, and if I betake my bodi, so that I brenne, and if I haue not charite, it profitith to me no thing. Charite is pacient, it is benynge, (*i. e.* benign.) Charite enuyeth not, it doith not wickidli, it is not blowun, (*i. e.* puffed up,) it seketh not those things that ben hise own."

THE LATE POPE.

WE remember a sermon, preached by the minister of Ebe-nezer, on the death of Pope Leo the twelfth, from those words of the inspired psalmist, "I have said ye are gods, but ye shall die like men, and fall like one of the princes." The recollection of the preacher's sentiments upon that occasion has been induced by the following graphic memoir of the "infallible" father, which was published immediately on his holiness' departure for the ultra-terrene province of his dominions.

"Annibale della Genga died on the 10 of January, 1829, in the palace of the Vatican. His toe had been kissed for little more than five years. He expired not under the weight of years (for he was only 69) but from debility produced by debauch. Latterly, however, he was a *pious* man, whether from conviction or interest we will not determine. Popery is too much in vogue for us to preach a crusade against its high priests. The story of Genga is, however, the history of many of the popes of Rome, and most of her ministers. He was a man of fascinating manners, quick, agreeable, and intelligent. In most of his missions as Nuncio of Pius VII., more especially at Florence, and at Paris, he was remarkable for his *success* as a court gallant. Instead of being the hoodwinked priest he has of late been described, he was enlightened beyond his time. As a fervent admirer of the fine arts, he had served his apprenticeship to the study of them in his early days at Rome, and even trafficked in the barter of gems and medals, to supply himself with the means of pursuing his favorite sports of shooting and fishing, of both of which he was an ardent follower. Even in his latter days, pheasants were procured from Naples, and turned into the gardens of the Vatican to enable him to pursue his favorite diversions.

At Florence, he was remarkable for being the favorite suitor of the beautiful Contessa ———, and in the book of his life, published at Paris, he is described as having had seventeen children! It is a fact that may serve to illustrate his character, that he was provided with a copy of that work by an English hand, at his own desire, not a very long time previous to his death. He owed his election to the decrepitude of the Octogenarian Cardinal, who was *expedited* by the Court of Versailles to give their excluding voice (the “*esclusiva*”) against him. It arrived too late.

Previous to the death of Pius VII., Genga had retired to his native town, and prepared himself for the austerities of a part he was soon to enact. He was a man of inordinate ambition, and nothing short of the chair of St. Peter could satisfy him. In the conclave he anticipated that the party of the “saints” would have the preponderance—he did not hesitate to enrol himself, and soon forgot his previous back-slidings in the severity of the penance he imposed upon himself. He effected his object, and in September, 1823, was elected Pope. He had not torn the mask from his face when he died, although he was gradually relaxing the austerity of his life. His favorite object, as far as the aggrandisement of his family was concerned, was the marrying his niece (that is, his daughter) to the young Prince B., descendant of another Pope. But in this he was thwarted by the predilections of the Prince for a *less pious personage*. He increased the burthens of his people, and emasculated their means, and we very much doubt, should the spirit of *Emancipation* extend itself, if its next step be not the clearing the Papal hive of drones, that the bees may enjoy the sweets of their own labors.

Such was Genga, Pope Leo XII.—the Vicar of Christ on earth—of infinite power to bless, or to curse—infallible in his decrees. He, who at his pleasure could open for others the gates of heaven, or mitigate the pains of purgatory. Such was Genga—a pleasant wit!—good sportsman!!—and pious priest!!!

THE National Church requires, and is required by, the Christian Church, for the perfection of each. For if there were no national church, the mere spiritual church would either become, like the papacy, a dreadful tyranny over mind and body; or else would fall abroad into a multitude of enthusiastic sects, as in England in the seventeenth century. It is my deep conviction that, in a country of any religion at all, liberty of conscience can only be permanently preserved by means and under the shadow of a national church—a political establishment connected with, but distinct from, the spiritual church.

HEAVEN AND EARTH.

Behold yon bright array
Before the sapphire's throne!
There young nor old, there rich nor poor,
There bond nor free are known.

At once they strike their lyres;
At once break off—and all
With trembling joy and silent love,
In adoration fall.

Whate'er their lot below
As fellow-heirs of bliss,
In heaven their services are one;—
Let earth be heaven in this.

As brethren, so may we
Worship with one accord:
In stillness wait, in prayer bow down,
Stand up and bless the Lord.

As pilgrims on our way,
God's earthly courts we fill;
And travel on from strength to strength,
Abreast to Sion's hill.

There may our spirits meet,
When faith is changed to sight,
Where the Lord God himself shall be
The temple, life, and light.

Where, on the sea of glass,
The ransomed nations sing,
And to the Lamb amidst the throne,
Eternal glory bring.

CHRISTIAN ASSURANCE.

ONE of the most interesting subjects that can engage the Christian's mind, is, his Assurance of Salvation. When enjoyed by the child of God the “judicious Hooker” says of it; “The earth may shake; the pillars of the world may tremble under us; the countenance of the heaven may be appalled; the sun may lose his light, the moon her beauty, the stars their glory; but concerning the man that trusteth in God, if the fire have proclaimed itself unable as much as to singe a hair of his head; if lions, beasts ravenous by nature, and keen with hunger, being set to devour, have, as it were, religiously adored the very flesh of the faithful man; what is there in the world that shall change his heart, overthrow his faith, alter his affection towards God, or the affection of God to him? If I be of this note, who shall make a separation between me and my God? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril or sword? No; I am persuaded that neither tribulation, nor anguish, nor persecution, nor famine, nor nakedness, nor peril, nor sword, nor death, nor life, nor angels, nor principalities, nor powers, nor things

present, nor things to come, nor height, nor depth, nor any other creature shall ever prevail over me. *I know in whom I have believed; I am not ignorant whose precious blood hath been shed for me; I have a shepherd full of kindness, full of care, and full of power; unto Him I commit myself; His own finger hath engraven this sentence in the tables of my heart, Satan hath desired to winnow thee as wheat, but I have prayed for thee that thy faith fail not.* Therefore the assurance of my hope I will labor to keep as a jewel unto the end; and through the gracious mediation of His prayer I shall keep it. This, amidst all the circumstances of outward desolation, affords a consolation to the christian which can never be taken away—'the foundation of God standeth sure; the Lord knoweth them that are His;' and they are safe; their life being hid with Christ in God; so that when 'He who is their life shall appear,' (at whatever time to call them hence,) 'then shall they appear with him in glory'—glory unutterable, unlimitable, undefilable, inconceivable! No compass of thought, no greatness of mind, either in earth or heaven, can arrive at more than a very feeble and faint conception of this true sublime. 'Itself (as one says of it) is its own hyperbole;' for raise *hyperbole upon hyperbole*, with the apostle, language labors and is lost in the rising transcendancy of the still '*exceeding and eternal weight of glory.*' Like untutored babes, we may stammer and lisp about it here; but our highest words cannot explain the lowest ray of the undescribable majesty of that state and perfection, in which the redeemed of the Lord are appointed to live with him for ever and ever."

"It is a solid, or enduring state, not affected by the flux of time or revolution of circumstances, and therefore often shadowed forth under the notion of *sitting and rest—sitting on thrones*, as triumphant kings; resting in permanent and unchangeable glory, as having attained the accomplishment of God's purpose, and the end of their own being.

"O what a prospect is this, in the midst of all the darkness of an evil world! what a consummation! what a joy! Life here is nothing in that view, nor all the matters of life. Death vanishes with his terrors, before the faith and hope of this radiant scene. Eternity, awful eternity, with all its height and depth, appears only a boundless ocean of liberty, light, and love; to which every moment is carrying on the soul, and which the soul is led to pant after, the nearer it approaches, and the more it perceives it. O my God, what hast thou prepared for them that love thee! What a covenant manifested, *ordered in all things and sure!* What a fulfilment effected, arising in all things beyond the language or the thought of man! How art thou, O Father, glorified in thy vast designs of truth and love! How art thou, O blessed Son, exalted in the rich display of thy mercy and grace! How art thou, O Holy Spirit, triumphantly extolled in the

full and perfect completion of thy wonderful acts in the souls of men! Thou one adorable Jehovah, in three persons; to thee, and only thee, be all the honor and glory, all the dominion and power, all the happiness and mercy ascribed, world without end!

"This is the blessed privilege of those who are sanctified by God the Father, and preserved in Christ Jesus; of *all* which the Father hath given Him, it will be known for an everlasting truth, that He hath kept them through His own name or power, that they might be *made perfect in one* for glory and salvation.

"It is the real christian, and he only, who, elevated on the sublimity of divine truth, looks by faith, as through an unerring telescope, over the low and narrow bounds of earth and time, beholds the everlasting hills of that 'land which is very far off,' and contemplates with joy the everlasting inheritance which is there *secured to him by the love and power of his Heavenly Father.*"

RELIGIOUS EDUCATION.

It is the signal heresy of the age to believe, that whatever increases that knowledge which is power, ensures also the blessing of peace;—as if power unregulated, were not the very breath of war, or as if any thing could regulate that kind of power, except the spirit of religion, which, subjecting it to God, makes it, on that very account, conducive and subservient to peace. The men of this generation act wisely on *their* principle;—it were well if the children of light were as wise and as faithful in acting upon theirs. All sorts of literary machinery—newspapers, lectures, treatises, magazines, pamphlets, school-books, libraries of knowledge, for use or for entertainment—are most diligently and assiduously set in motion, if not for purposes directly hostile to the gospel, at least on the theory that men may be made good and happy without the gospel; nay, though the gospel were forgotten as an old wife's fable. It were well if they who know the wretched infatuation of such views, were alive to the importance of at least attempting to set similar machinery in motion, for the production of a religious impression. To throw open the gates of knowledge, without previous precautions to guard against the admission of evil, vice, and corruption, is the extreme of folly. Public instruction must be aided by a very different safeguard, and antidotes to evil very different provided from the scientific efforts of the educationists. It is neither by Bacon nor Newton, nor the Laborers' Institutes, nor the Penny Magazine, that the tendency of popular education to admit evil and run riot is to be corrected. A phantasmagoria of curious and amusing scientific tracts, or scraps of information, compiled for the diversion of the labor-

ing classes, and drawn rapidly by the periodical press before their eyes, is utterly nugatory as an antidote to evil. It is Religion which must stand guardian at the gate—it is the cherubim whose flaming sword turns every way, that guards the entrance. Philosophy and science must be left to philosophers and the learned; the great body of mankind must be reached by that only branch of knowledge which was delivered to all indiscriminately—the knowledge of the gospel. We hear little of this from the educationists; nevertheless, it is the only species of knowledge which is universally intelligible, which is universally useful, which is universally desirable. Nature has destined three or four in every thousand to be philosophers; thirty or forty in the same number to be learned men; but seven or eight hundred to be virtuous citizens, faithful husbands, kind parents and good men. She has communicated to a few gifted spirits in every age, the power of enlarging the boundaries of knowledge: to a wider but still narrow circle, the faculty of acquiring and enjoying it; but to all, the means of discharging their moral and religious duties, and passing, with as little stain as human frailty will admit, through this scene of trial. It is on this basis that every rational and useful system of public instruction must be founded; any other is contrary to the intentions of nature, at variance with the capacities of mankind, productive in the end of more evil than good. We have had enough of philosophy and the philosopher. It is high time that we should learn wisdom from experience, and not while eternally prating about the lights of the age, show ourselves inferior in knowledge and observation to the most illiterate of Christian states. Unless religion is made the groundwork of education—unless it is interwoven with all its stages from first to last—unless public instruction forms a part of the religious establishment, and the schoolmaster is made the outwork of the church, all that is done for the extension of knowledge will be worse than useless. It will be only opening still wider the doors for the admission of corruption, and accelerating, by the multiplication of its maladies, the dissolution of the empire. Would you behold Great Britain as she now is in the manufacturing districts under the modern system, which is to supersede those antiquated prejudices? Enter the dark and dirty change-houses, where twelve or fourteen mechanics, with pale visages and wan cheeks, are assembled on Saturday evening, to read the journals, discuss the prospects of their trades' unions, and enliven a joyless existence, by singing, intoxication, and sensuality; listening to the projects formed for throwing vitriol into the eyes of some, or intimidating by threats other peaceable and industrious citizens—hearken to the gross and licentious conversation—the coarse and revolting projects which are canvassed—the ribaldry and the infidelity which are poured forth, the licentious songs which are sung, the depraved tales

told, the obscene books read in these dens of iniquity—follow them on as they wander all night from change-house to change-house, associating with all the abandoned females they meet on the streets at these untimely hours, drinking a half noggin here, a bottle of porter there, two gills at a third station, and indulging, without scruple, in presence of each other, in all the desires consequent on such stimulants and such society.

MONKS OF LA TRAPPE.

“Of elves, there be no such things; only by bald friars and knavish shavelings, so feigned.”—SPENSER.

THE shaveling, portrayed in this picture, is one of those hypocritical impostors, of whom we gave some account in our tenth number; (p. 147) it was taken at the French monastery in 1833. Our historical recollections, in reference to this tribe of lazy and seditious humbuggers, have been quickened by the circumstance of meeting a fellow some days ago, on his impudent itinerancy to raise money for the erection of



a rebel barracks, or monastery, for the religious brethren at Mount Mellary, in the county of Waterford. As a memorial for blinded and befooled Protestants, who are wrought upon to aid these wolves in sheep's clothing, we annex a paragraph from the pages of a modern chancellor's "old almanack," which some men have called "philosophy speaking by examples."

The Cistercians were founded in the eleventh century, by St. Robert, a Benedictine Monk. The abbey of their residence was in the department of the "Landes" in the south of France, and derived its name, *The Trap*, from its impervious situation in the gloomy recesses of a deep wood. The members of the house, professed to wear neither skins nor shirts; to eat no flesh, except in sickness, and to abstain from fish, eggs, milk and cheese. They lay upon straw beds, in tunics and cowls; rose at midnight to prayers; spent the day in labor, reading, and prayers, and in their exercises professed to observe a continual silence. In the early history of the La

Trappists; we read that the community included a number of persons who had spent their lives in dissipation and crime; who, when their passions or their properties were exhausted, betook themselves to meritorious *self-denial*, in laborious piety and holy mendicancy. In the sixteenth century, the conduct of the monks procured for them the appellation of the "Bandits of La Trappe;" and a little before the reformation, they had become so powerful, that by their intrigues they governed nearly the whole of Europe, both in spirituals and temporals. At the revolution the Trappists were compelled to leave France, on account of their pernicious political influence; but on the return of the Bourbons, had their religious houses restored, and rapidly increased in number. However, they have again recently been broken up and dispersed, on account of their dangerous meddling in state affairs; and since the admission of papists to the legislature, and to offices of trust and influence in this country, have established themselves, by the *Christian liberality and prudence of Protestants*, to an extent, which promises very shortly to make them an important agency in accelerating the dominion of the Italian sovereign in Ireland.

Of the moral and social advantages to be expected from the settlements of the *Trapsticks* in this country, some idea may be formed from the following delineation of their house and habits, in the Landes:—

"On a small piece of common ground, appeared a low wall, surrounding a comfortless, dilapidated-looking structure, comprising the convent and out-buildings. Universal stillness reigned around, interrupted only by the tinkling of the porter's bell, announcing to the inmates the approach of strangers. No bustling footsteps, no hum of voices, betokened an immediate answer to the summons; but in process of time the visitors espied, through the door-way, a figure descending a flight of steps, and approaching slowly, with his head bent towards the earth, across a spacious court, half overgrown with weeds and rank grass. At length the key grated in the lock, and the gates, turning upon their hinges with a corresponding solemnity, admitted the party, before whom the figure they had seen prostrated himself: after which, on requesting an audience with his superior, he bowed consent, and slowly waving an arm terminating in a bundle of emaciated and bony fingers, silently led the way. As mass was being performed, the visitors were directed to a small chapel, in which the whole community was assembled, consisting of about half-a-dozen monks in dark-brown robes and cowls, a few noviciates in white woollen vestments, and three in black, who were temporary boarders on a penitentiary visit. The walls of the chapel were simply whitewashed, and the wood-work was unpainted;—it was almost a caricature of simplicity.—(Some little departure from this plainness characterises, the building

at Mount Mellary.) The superior was kneeling at an altar, nearly as primitive as the rest of the structure, and for a time there appeared no prospect of coming in contact with him. All and every thing was noiseless and motionless,—lips spake not, eyes looked not, hands stirred not; when lo! in an instant, the dead silence was broken by a torrent of words, streaming forth from the superior's mouth with a garrulous rapidity, equally monotonous and unintelligible, and as if the tongue had no other object in its vibrations than to make the most of its brief moments of liberty. Of the nature, language, or meaning of this burst of articulation, no idea could be formed; and they waited patiently till, having run itself down like the rattle of an alarm clock, it stopped. Silence again ensued for a short time, when the service ceased, and the noiseless congregation by degrees dropped off. While waiting for an opportunity of introducing themselves to the chief, our travellers followed two or three of the brothers into a small room, and ventured upon a few questions, to which no answers were given, though they were evidently disconcerted, and each eyed and pointed to the other as a hint that the individual thus designated should be the spokesman. Not willing to press for an unnecessary infringement of the rules, they retired, and fortunately met another whose scruples were not so insuperable, but his speech was so measured and vague, that it might have admitted a doubt whether he was in actual possession of either his wits or words. Having apologised for the intrusion, the threadbare state of his raiment, and certain other causes which rendered a windward position, with respect to his person, preferable to what sailors would denominate "hugging him under his lee," led to a question or two relative to change of linen and cleanliness:—"Apparently you are not accustomed to change your dress?" "Never, never," was the answer in a drawling, sepulchral tone. "Apparently, also, you never wash yourselves?" "Never, never," he said again; and certainly, as far as externals went, there was symptomatic evidence of his speaking the truth, the whole truth, and nothing but the truth.

The superior himself was a Spaniard by birth, and, judging from his countenance and manner, a second Loyola in character. He was enthusiastic of course, but shrewd and intelligent, and full of energy; and it was evident he had within him wherewithal to play a conspicuous part in the scene of life, had he been brought up under more favorable circumstances.

My heart sickened as I turned away from the convent-gate, and pondered on the melancholy mummerly and strange unsuitable garb in which religion, the greatest boon of God to man, is so often arrayed! and by those, too, whose duty and profession it more peculiarly is to invest it with attractive rather than repellant qualities!

How the British government can be so impolitic as to permit, and any portion of the community so infatuated as to encourage, the location of these banished traitors and beastly fanatics, is truly surprising to every man of benevolent and patriotic feeling.

SABBATH EVENING IN SCOTLAND.

On Scotia's hills the moon serenely glows,
And Sabbath evening gives the world repose;
The vernal breeze restrains its whispering breath,
The drowsy flocks lie down amongst the heath;
No echo issues from the mountain's breast,
All things are silent and content with rest,
Save where the stream complains, while passing by,
Or where the plover wakes its mournful cry.
In yon dark vale, where ferns and briers abound,
The shepherd's household now the fire surround;
Himself, his wife, his sons and daughters cheer
The little home, which to their soul is dear:
The door is closed, the window's curtain falls,
A cruise of oil illumines the naked walls,
And round the hearth, where blazing turf is piled,
Shows faces healthful, beautiful and mild,
The reverend father, with impressive look,
Bids his dear children read some useful book,
Learn wisdom's ways, nor idly spend their time,
For to be idle is a dreadful crime.
With earnest accent, which no gesture needs,
Each of the Word of God a portion reads,
While, with soft language, which might grief console,
The good old man elucidates the whole.
Thrice happy household! far from guilt removed,
And by the God of Jacob well approved;
While high-born fools deceitful toys pursue,
Truth here abides, adorns and pleases you.

PROTESTANT CONFEDERATION.

KNOWLEDGE SECTION.

"By what means is Popery to be abolished in this country?"

AFTER prayer the above question was debated, at adjourned meetings, since our last publication; and a considerable improvement in the matter and manner of the speakers was manifested.

MR. R. MORRISON, proposer of the question, said—The evils entailed upon mankind by the mystery of iniquity, which the common opinion of this Confederation identified with the Popish system, must render it an important question by what means its destruction is to be accomplished. The Word of the living God assures us that Babylon must fall; and, like a mill-stone cast into the depths of the sea, be lost for ever. How this overthrow of the power and seat of the

beast is to be effected, is not so explicitly declared; nor is the time of her desolation distinctly told us. However, sir, there are some circumstances mentioned to precede the end of the abomination, that may serve to direct us in our duty, and to justify our calculations. The gospel is to be generally made known to the nations once under the dark dominion of Popery; the people of the Lord are to unite in their efforts for its extermination; and in the drunkenness of her pride and her despotism, the scarlet whore is to be suddenly assaulted from quarters she did not expect, and to be hurled from her supposed invincible eminence—(hear, hear). At the Reformation this was the case in Europe generally; it remains to be done in this island of her retreat. Sir, this Confederation, with the blessing of Almighty God, will contribute to her overthrow. Since the Act of Emancipation, as it was called, that is the enslavement of Protestants and the degrading of Christians, to give power and dignity to the followers of the beast, the intolerance and lust of Popery have grown to a century's height; and the papists already threaten us, in their songs and their societies, with our utter extermination. We fear them not—we defy the malice and the cunning of papists. The favor of God is our shield—we have united in his name; and, though we know the enemy will not die tamely, we will prepare ourselves for the conflict—we will acquaint ourselves with the methods of warfare the bible recommends—we will aid in the establishment of scripture schools—we will encourage all faithful preachers of the truth—we will invite the union and co-operation of Protestants of all denominations—we will diligently stir up our brethren to register their votes as electors for the house of parliament—and

"We'll put our trust in God the Lord,
And keep our powder dry."—(Applause.)

MR. W. H. ADAMS considered this the most important question in the series that had come under discussion. He would say that all our works should be begun, continued, and ended in God—(hear, hear). Prayer was the first means that should be resorted to by Protestants in all their undertakings. The preceding speaker had properly said that it is no trifling evil against which we had to contend; and our last debate assumed that it is the greatest of all evils with which Ireland and the earth are afflicted. It will require a mighty agent to eradicate it, and hence the necessity of prayer, which "moves the hand of him that moves the world." Not that we are to be indifferent to the use of other means. The bible is the two-edged sword with which the Captain of our salvation smites through peoples, and principalities, and powers. His people must wield it skilfully and actively. The precepts of the scriptures must direct us in our political and religious movements; with their influence we shall put to flight the armies of the aliens. We must also endeavour to place this sword of

the spirit in the hands of every person in our country; and it will be an instrument of the suicidal fate of arrogant and tyrannical popery. By our attendance upon, and our recommendation to the preaching of the gospel, and by our efforts to promote it in the country, we must, as it were, whet the edge of the Lord's sword, and carry the war into the tents of Kedar. It is to be regretted that the bishops of the established church, like him of Dublin, should discourage that controversial preaching, of which so successful an example had been given, and was permanently exhibited, by the founder of this Confederation. He (Mr. A.) would urge that petitions upon petitions to the parliament, should be forwarded from the Protestants of Ireland, for a system of national education, in which the eternal God should have the prerogative of plying what part of his own word he might choose to enlighten the soul, to strengthen the faculties, and to mend the heart. Again, as it is one thing to tolerate a religion and another to support it, he would say that protestants, as one man, should rise up and insist upon the withdrawal of the parliamentary grant from the popish college of Maynooth; a school which we deserve to be branded as fools if we say is not a most idolatrous one, and worse than fools, if we can regard with indifference or approbation. And what are monasteries and nunneries? If history is not an idle record—if the testimony of every man and woman, who has had opportunity of speaking experimentally on the subject, be true, they are sinks of iniquity and workshops of crime, which it is the curse of any land to tolerate, and must be necessary to the well-being of society to abolish—(hear, hear). Again, sir, the increase, by lawful means, of our political influence, must be regarded as the most immediate step to the downfall of popery. Our parliament requires to be leavened with a religious spirit, with moral principles, and with honorable feeling. Every protestant ought to be urged to register his elective qualification; the man who can do no more than this for his country, his family, and his religion, and who fails to do this, must be classed with infidels and traitors, and should by every honest protestant be put down as the very worst enemy to the state. But, after all, CONFEDERATION appears to be that by which all the other means are to be made available. This institution has set an example, and is producing an influence, which, I do believe, will finally cut out the root of that deadly upas, which has so long drained the soil and poisoned the atmosphere of our country. All we Confederates require for ourselves, is, to be choice in our admissions, true to our first principles, united in our exertions, and persevering in our objects.—(Loud applause.)

MR. MOFFITT said, he would take his old ground of Protestant union. Approving, as he did, of all that the last speaker had advanced, he would observe that prayer

was most successful, when offered by many in unity of spirit; that the scriptures would be most widely circulated, registration most extensively promoted, petitions to parliament most effective in their impression, and confederation principles most likely to be carried through, if different sects of Christians throughout the country would imitate us, in joining together against the common destroyer. (Hear, hear.)

MR. MATTHEWS. I have an opinion to offer, sir, upon the means for abolishing popery, which may be rather startling to some of our members. I would recommend Protestant youths to marry Roman Catholic wives, and then use their influence to make Protestants of them. (Laughter! and cries of no, no.) It would also be found of great advantage, if all Protestants would become Quakers in one particular of their discipline, and confine all their profitable dealings within themselves; banish false tenderness; spoil the Egyptians—take every thing from them they are willing to give, and give nothing in return. This would bring them to their senses, and make them a little more scrupulous in their insolent treatment of those upon whom they are dependent, and whose bounty generally supplies the means by which they are enabled to perpetrate all their mischiefs. (Hear.)

MR. BATTERSBY protested against the advice of brother Matthews. It was not only a dangerous experiment in itself to form matrimonial alliance with idolaters, but was expressly forbidden by the word of God. (Hear, hear.) Israel of old time was warned against Canaanitish women, and the neglect of this counsel brought upon them a succession of direful calamities. (Hear, hear.) He hoped no Confederator would marry a papist, (hear) and that the man who did so, would be at once and most ignominiously expelled. (Applause.) No fellowship with the soul-destroyer; in short "NO POPERY," in any form. (Renewed applause.) Sir, it is not a necessity in the divine nature that any means should be employed to overthrow popery; but it is a necessity from the revealed purposes of God. He can do without us, but we must work for him. (Hear.) Now, as popery is altogether a political system, we must use what men call political means, but in a religious spirit and in a religious manner: we must take advantage of circumstances: we must turn the enemy's weapons upon himself: we must, in short, adopt sensible means to counteract sensible evils, and physical agencies to check physical operations.—(hear, hear.) We must endeavor to give a tone to the nation; we must seek to infuse a religious and moral feeling into the parliament. For this purpose we must do all we can to further the registry, and then aim to bind up the conscientious electors to support, at the elections, men who are genuine Protestants, and be satisfied with men not who say, but who do.—(Hear, hear.) Let Protestants watch the votes of their representatives in the House of Commons, and

their public conduct *out* of it; let them observe who amongst them favor scriptural institutions, and prefer Protestant merchants, traders, and servants. (Hear, hear.) We should be active and instant too, in our endeavors to check the arrogance and insolence of popery in society. (Hear.) We have now a body of *United Irishmen* (laughter) in this Confederation, sufficient, at all events, to keep down the rebels in the County of Dublin; and the crowded state of our room proves the increasing interest which the members take in our objects. (Applause.) The recollections of the Royal Exchange assure us, that personal force, after all, is not that which we want. (Hear, hear.)—moral courage is our virtue and our shield. (Hear, hear.) This we have, sir. [Mr Battersby went on to urge the necessity of a general Controversy with the Doctrines of Popery.] Let the protestants of the Established Church come forward, and demand of their clergy to preach against popery. (Hear.) Let them say—"Explain to us such and such texts of scripture, and articles in our prayer-book, and sentiments in the homilies, that, we think, refer to popery. If we have misunderstood them, set us right; if we are correct in our views, join us to put it down in a lawful way."—(Hear, hear.) He has heard a gentleman deprecate the motto of the *Protestant Confederate* "NO POPERY;"—believes there are others of the same feeling; but he is sure it is a scriptural motto, and he never would admire the puling tenderness, that would call evil good and good evil; or by calling popery religion, make religion like a diamond in a toad's head.

(To be continued.)

TO SUBSCRIBERS AND CORRESPONDENTS.

THE irregularity and inaccuracy with which the former numbers of the *CONFEDERATE* were published, having made it necessary to enter into new arrangements, it was deemed advisable to drop a week, and resume under circumstances that may ensure future punctuality. The mechanical part of the work has been undertaken by a firm that promises great superiority in execution; our present number exhibits some improvement in the illustrations; and, if supported with a continued increase of demand, proportional to that which has hitherto been experienced, the *PROTESTANT CONFEDERATE* will diffuse through the empire such a spirit of protestantism, as the crisis of the times requires.

The great expenses and necessary sacrifices (exclusive of the editorial labor) of a work of so trifling a price, have hitherto been *entirely sustained by one person*, who has sunk a large capital; he will continue to sacrifice for the cause of truth and his country, should not religious patriotism be provoked to render him assistance, and lighten his load of responsibility. A few contributions by the more wealthy Protestants of Ireland, would enable him to carry on the work with vigor; and he *boldly appeals to Protestant generosity and sympathy for some little pecuniary help*.

The First Number, which is entirely exhausted, will be reprinted as soon as *TEN POUNDS* of *gratuitous subscriptions* are received.

Contributions to the Printers or Publishers will be acknowledged in the *CONFEDERATE*.

Correspondents will be pleased hereafter to indulge us with the feeling of gratitude, without a formal acknowledgment. Every little space is required to help out the accommodation demanded by our abundance of matter.

Dublin;—Typographed at the *COMMERCIAL PRINTING OFFICE*, 16 Anglesea-st. by Mac Donnell, Son, & Co., and published at the Confederation Room, 16 D'Olier-st. Sold by J. O. Bonsall, 133 Stephen's Green; J. J. Ekins, 28 Anglesea-st.; J. H. Powell, 10 Westmorland-st.;—Liverpool, H. Perris, North John st.;—Warrington, C. Malley, Horsemarket; and the other Booksellers, through whom communications may be addressed, post-paid.

THE PROTESTANT CONFEDERATE AND MIRROR OF TRUTH.

No. XXIV.

"NO POPERY."

Vol. I.



"ON THIS ROCK I WILL BUILD MY CHURCH."

MEN of like passions with others, their *holinesses* the popes, would have some claim to the forbearance of Christian charity,

but for the fatuous pretensions to a divine inspiration and investiture, of rendering them alike infallible in judgment and invincible in virtue. Whatever power might otherwise be acknowledged in the occasional argument, that the pope is infallible only when speaking *ex cathedra*, is countervailed by the licentiousness that has notoriously characterised the decrees of the papal chair, and the habitual profligacy that has had its origin in elevation to the popedom. Among the lords of the tiara, few were more remarkable for love of pomp and circumstance than Clement V., of whom we present the copy of a rare portrait. He was elected pope in 1305, when the "chair of Peter" had been vacant for thirteen months, and after a contest in the conclave of cardinals, which lasted nearly a year. He was crowned at Lyons, in France, by which the eternal "rock" shifted its locality from the queen of cities, and for many years the church of Rome was lost in the church of Avignon. At the coronation of Clement, his horse's reins were successively held by Philip King of France, on foot, the king's brother Charles, and John, Duke of Britaigne, also on foot. When the procession was passing from the church of St. Justus, the fall of a wall killed the Duke of Britaigne and some other persons of distinction, wounded the king of France, and caused the pope to fall from his horse, by which the crown was flung from his head, and a carbuncle, valued at thirty thousand crowns was lost from it. Clement V. was the first pope who made a public sale of indulgences; he contributed to the suppression of the knights templars, and attempted, though with little success, to revive the crusades.

Whilst upon this subject of the Petership, we are urged to a general sketch of the *holy see*, by the statement of the following facts on the authority of Popish historians:—

Pope Marcellinus offered sacrifices to Jupiter, Hercules, and other Pagan gods, and though condemned by a council of 300 bishops, held the pontificate for eight years after.—Baronius. An. 303. 89.

Pope Liberius denied the divinity of Christ, and was sentenced to banishment by a general council, yet held the chair of Peter thirteen years.—Ditto. An. 357.

Pope Felix obtained the holy seat by perjury, and was also an Arian.—Godeau ii. 226.

Pope Silverius obtained the chair of Peter by simony and violence.

Pope Vigilius obtained his supremacy by the arts and arms of the empress Theodora, who deposed and banished Silverius. He degraded the person of Christ, and was condemned by a general council, having sat seventeen years.—Platina, in Vit.

Pope Honorius was condemned by a general council, for the mysticism of the Monothelites, yet kept in the infallible chair twelve years.—Richer Concil. Gen. v. 1. c. 10.

Pope Formosus obtained the apostolic chair by bribery, not less wicked than the design of Simon Magus, and kept it five years.—Platina in Vit.

Pope Stephen is said to have defiled the chair of St. Peter, with unheard of sacrilege.—Baronius, An. 897.

Pope Sergius was a man of most dissolute and abandoned character.—Palatin, in Vit.

Pope John obtained the supremacy through Theodora, a woman of infamous character.—Bar. An. 909.

Pope Benedict was such a libertine, that, according to St. Damian, he was doomed to be dragged, till the day of judgment, through thorns and filth, in regions exhaling stench and sulphur, and burning with fire.—Damian, c. 3.

Pope John XII. gained the pontificate through Madam Marozia, a courtesan.—De Rom. Pontif. c. 29.

Pope John XIII. made a bishop of a child ten years old, put out his godfather's eyes, drank a health to the devil, when playing at dice called upon the devil to help him, and was killed in the act of adultery.—Sigon de Reg. Ital. v. 7.

Pope Boniface VII. murdered two popes, in order to gain the pontifical chair.—Baron. An. 985.

Boniface VIII. was among the basest of men, his historians saying, he "came in like a fox, reigned like a lion, and died like a dog."—Burg. iii. 346.

Pope Sylvester II. and two of his successors practised magic.—Martin Polon. 1007.

Pope Benedict, by some was called Maledict, for monstrous villainies, of which he confessed himself to be guilty.—Platina. Vit.

Alexander VI. was "cruel, covetous, and insatiable." He had several sons by his mistress Vanoccia.

We might continue this interesting series of infallible portraits, but shall content ourselves with the foregoing.

AN "EMANCIPATED" LORD.

THAT our Romish Lords are capable, when occasion requires, of going great lengths in insolent intolerance, we believe there is hardly a person, who shall read the following will doubt. A titled person, who says his prayers on beads, one Lord Shrewsbury, is the individual who assumes this domineering audacity of tone, in suppressing the inculcations of holy scripture and the promulgation of the Christian faith within the sphere of his influence.

"TO THE REV. J. COTTERILL.

"SIR—Understanding that a Mr. Armstrong is about to preach this evening, in the parish church of Alton, and, judging from the style of the placard, that his discourse will be a tissue of falsehood and misrepresentation, similar to the calumnies against the Catholic religion and its professors, delivered almost a fortnight ago in the same church, I beg leave to enclose you a notice, which I shall immediately circulate in the village and neighbourhood, unless you send me a declaration, under your own hand, that neither Mr. Armstrong nor any other missionary or missionaries of any religious society, will be allowed to preach in the church of Alton, during your residence as curate in the parish. I owe it to

myself and family, as well as to my character as a gentleman and a Christian, to put a stop to such ungenerous, scandalous, and unchristian proceedings; and I cannot but express my astonishment that you should have lent yourself as an instrument in the hands of men whose sole object is to enrich themselves, by imposing upon the ignorance and credulity of the people. I remain, Sir, your devoted servant,

(Signed) "SHREWSBURY."

"NOTICE ENCLOSED."

"Mr. Cotterill having invited, or at least permitted, agents of a society or societies, professing to promote the religious principles of the Reformation, to preach in the parish church of Alton, which preaching is nothing but a tissue of falsehoods and calumnious accusations against Catholics and their religion,

"Notice is hereby given, that if such conduct be persevered in, no Protestant workman will be in future employed at Alton Towers.

"It would be a source of much regret to Lord Shrewsbury to visit the faults of others upon a class of persons whom it is his wish to encourage and protect; but he sees no other means of bringing Mr. Cotterill to a sense of propriety."

Is there another example of pious zeal like this among the nobility of England? We would take leave to ask why did not the agents of the Reformation Society proceed against the Popish aristocrat for a libel, when he thus accused them of falsehood, misrepresentation, and calumny, and at once show the noble zealot and the parishioners of Alton, what good reason Papists have to be ashamed and Protestants to be afraid of the blasphemy and cruelty of God-insulting and soul-destroying Romanism.

PERE SUINE—BEAUTIES OF "TRADITION."

As an illustration of the love of truth and charity, with which my Lord Shrewsbury was influenced when he issued the genuine Popish manifesto above given, we annex an extract or two from "authorised" documents.—

There exists in Paris a Catholic Association for the distribution of good books, which association publishes every month a pamphlet entitled the *Chronique Edifiante*, (Edifying Chronicle,) and distributes it gratis at the doors of one of the churches. A late number edifies its pious readers upon the subject of a work entitled, '*History of the possession by devils of the Ursuline Nuns of LONDON, and the torments of P. Surin, recorded by himself.*' This Surin, although young, was learned in the knowledge of spirits, and had already acquired great reputation when he was chosen as one of the exorcists of the Ursuline nuns, who were possessed by the devil through the wicked machinations of Urbain Grandier. He was employed for several years in this difficult and perilous work. His courage, his patience, his labors, and above all, his ardent benevolence, were crowned with success. During the operations he accurately observed all the devilish phenomena which presented themselves, and combined the results of his own experience with that of the other exorcists employed at the same time; but the most admirable trait in this holy and religious man, was his supplication to God that he MIGHT BECOME POSSESSED OF THE DEMON! from which he

was charged to deliver the superior of the convent, Jeanne des Anges. Such was the extreme benevolence of his nature—and his prayer was heard. Jeanne des Anges was delivered from the demon who possessed and tormented P. Surin during twenty years."

Such is the blasphemous nonsense seriously put forth by these Papist hypocrites, who further add, that "*during his torment Surin composed his works,*" which he has transmitted to posterity, and which, of course, are recommended to the faithful. A single extract from the book in which he relates his sufferings, will suffice to show the character of his writings. In a dissertation on hell-fire and its qualities, we are informed that it is the peculiar property of this fire to discriminate between sinners of greater or less criminality—that it burns without purifying or consuming, and that it adheres so closely to its victims that it can never be shaken off. To this dissertation succeeds instruction relative to fasting, doing penance in sackcloth, and other discipline, &c. It may, perhaps, be as well to inform the ignorant that by the penance of self-flagellation, the torments of hell may be avoided; which self-flagellation should be performed with small-knotted cords and wire scourges with several tails. "*The best are those made with five tails, and having the knots very stoutly tied!*" Some wretches are alluded to who use only two tails, and are not particularly careful as to the knotting; but all such are denounced as worthy of the deepest contempt. The Edifying Chronicle does not condescend to discuss principles, but marshals all opponents in a regular army, giving the command to no less a personage than *Satan* himself.

This Satanic army is divided into three corps. The first corps, which occupies the centre, is composed of *Illuminati*, *Carbonari*, and *Freemasons*. This is the picked division, (*elite.*)

The second corps, or right wing, is composed of *Calvinists*, *Church of England men*, Lutherans, Jansenists, the Dissenters of the little Church, in short, of all sorts of heretics.

The third corps, or left wing, is made up of atheistical philosophers, deists, revolutionists, ancient and modern, and of all the thieves and malefactors of all countries and of all nations.

Satan is the general-in-chief of this great and prodigious army, and his staff is composed of all the monsters who have committed crimes against God, and of those other monsters who are the enemies of Jesus Christ. He has for aides-du-camp, marshals, and lieutenant-generals (besides the strongest devils to be had) the chiefs of the *Freemasons* and *Carbonari*. The degrees of field-marshal, colonel, and major, are filled by atheists and PROTESTANT CLERGYMEN; deists and philanthropists occupy the lower ranks.

The Swiss priest, whose sermon is given in our ninth number, page 143, was not without a text for his discourse in the canonical books of the church. It will be nothing new to our brother Protestants to see that they are reckoned amongst t h

worst of heretics; that Satan is their leader; and therefore that to extirpate them, *if possible*, is the bounden duty of those whose co-religionists in Ireland are daily profaning the terms of civil and religious liberty, and freedom of conscience!

THE SEDITIOUS PRIESTHOOD.

The following is an abstract from the address of Mr. Justice Fletcher, on the conviction of the persons charged with the burning of Wildgoose Lodge:—

“I will take this opportunity of making some observations on the facts that have come out on these trials; they do not actually bear on this case, nor are they intended for the particular observation of the jury. I address them to all who hear me, and especially for the consideration of those of the Catholic religion who are now in this court. I particularly allude to the conduct of the *Catholic clergy*. If the *priests* of this and neighbouring counties, where this horrible conspiracy was hatched and formed—possessing, as they do, and as *every body knows they do*, the most *unbounded influence, and means of information* respecting the conduct of their several congregations—had done their duty, *it is impossible* such a conspiracy could have existed without coming to their knowledge.

The prisoners already convicted of these diabolical murders, (I am saying nothing as to those now at the bar,) after the most serious consideration of their cases, and the solemn verdict of a jury, with a hardihood of guilt, which, long as my experience as a barrister and judge has been, I never saw paralleled, have flown *in the face of their God*, and by a declaration of their *innocence*, attempted to disprove that guilt, of which no man endowed with the smallest portion of reason, could for a moment entertain a doubt. Can it be supposed that men in their situation, who must, within a very few hours, appear in the presence of that Judge to whom not only their actions but their thoughts are known, if they were influenced by a *proper sense of their religion*, or if they were instructed in any, the smallest particle of their religious duty, would have obstinately and impudently persisted in such a declaration, and gone out of this world with a lie in their mouths? I say, *if the priests* of this, and of the neighboring counties, had properly exerted their *influence*, which the *rituals of their church give them*, not only over the actions, but the *secret sentiments and opinions* of their flock—if they refused the performance of these rites, to such as did not make penitence and a disclosure of their crimes, the condition of their pardon—I say, if the Catholic clergy had not *slumbered on their posts*, we should never have witnessed such conduct as was yesterday exhibited in this court.

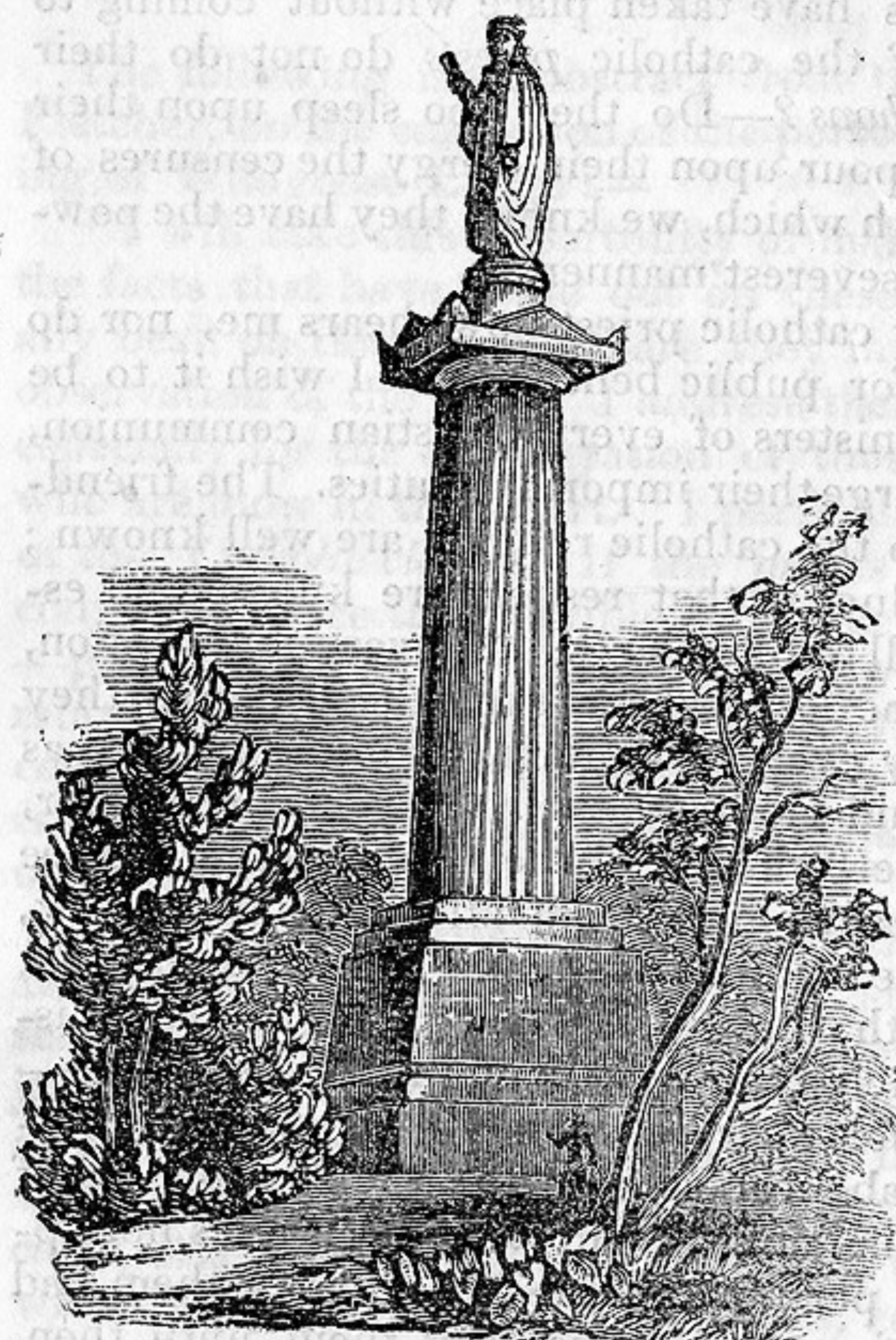
It appears, that the monster, Devan, (who now on a gibbet pays the forfeit of his crimes,) was clerk to the catholic priest;

he was, it seems, the parish schoolmaster too. It was to this wretch that the forming the morals and minds of the rising generation was committed. The chapel of Stonestown (at the altar of which he assisted in administering) was the place of meeting for the party of which *he* was the leader. Another chapel (that of Reaghstown) was the general rendezvous of all the parties of this confederation. If the priests of these parishes *had done their duty*, could those meetings have taken place without coming to their knowledge? And if the catholic *priests* do not do their duty, where are their *bishops*?—Do they too sleep upon their posts? Why do they not pour upon their clergy the censures of their church; censures, with which, we know, they have the power of visiting them in the severest manner.

I know not whether any catholic priest now hears me, nor do I care; what I speak is for public benefit, and I wish it to be known. I respect the ministers of every christian communion, who conscientiously discharge their important duties. The friendly feelings I have borne to the catholic religion are well known; my character and my conduct in that respect are known and established.—I therefore call on its clergy, of every description, bishops and priests, to come forward and exert the authority they possess. I call on them by every obligation, as ministers and as men, to come forward, and vindicate their sacerdotal character, by an active and sincere performance of their duty. Here we see a wide extended conspiracy—men from all parts, east, west, north, and south—from the counties of Meath, and of Monaghan, and of Cavan, and of Louth, BOUND BY OATHS for the commission of any crime to which their *leaders* might conduct them—and these leaders selected for their *determined and desperate characters*—joining in the diabolical scheme for the destruction of an unfortunate man and his family, against whom it does not appear that any of them felt personal animosity—most of them had never seen him; and, it is probable, many of them, until then, had never even heard of him. What was the offence that called for the extinction of this man, and of every living creature that composed his family?—he had the audacity to defend his property, when it was attacked by a band of nightly robbers; and when he appealed to the laws of his country for redress, he brought three of these robbers to condign punishment. Do the deluded people of this country consider to what their conduct tends? I will tell them, it will drive from it every man of property—every man of mild and peaceable disposition—every man of kind and humane feeling; all those who, by their property, or from inclination, would be likely to improve it, or ameliorate their condition; in short, every man who is not boldly determined to risk his safety, to set them at defiance, and stand ever watchful and on his guard. *To this wretched state would they reduce this country.* And what are the laws they thus labor to subvert? I know something of the laws of other countries, and I have grown old in the study, and the practice, and the administration of the laws

of this ; and, I tell you all, there is not a country upon the earth, whose criminal code is founded on principles so humane, and benevolent ; there is no country on earth but this, where the first duty of the judge is to be counsel for the prisoner."

MONUMENT TO KNOX.



AMONG the many public works in the city of Glasgow that do honor to the spirit and taste of its principal inhabitants, that is one of the most laudable which conveys to posterity the memory of those moral achievements that were made by him who "never feared the face of man," nor could be moved from the stern fidelity of his zeal for the faith by the art of woman. We purpose giving a picture and memoir of the Scottish Reformer, John Knox ; and shall reserve till then the particulars of his life. The Knox monument was originated at the suggestion of Dr. M'Gill, of the

Glasgow university. His ideas being communicated to the citizens at a public meeting, were rapturously echoed ;—subscriptions were immediately commenced ; and in a short time a beautiful column was erected in the park belonging to the merchants' house. The figure of the venerable father of the reformation, holding in his hand that volume which is "as an hammer that breaks the rock in pieces," terminates the highly classical pillar. It is placed looking toward the college, of which he was once a student, silently animating to the emulation of his inflexible Protestantism the sons of the prophets now within its walls. May the "spirit of this age" have the effect of provoking in them a jealousy like his for the integrity of the gospel.

METHOD.—The likeliest way to thrive is method in business, and never to do that by another that you can conveniently do yourself.

THE LORD'S PRAYER.

Lord of this world, and worlds too far
For mortal eyes to scan,
Whose glory lights the loftiest star,
And shines on lowly man.

All hallowed be thy glorious name,
May all thy power revere ;
Thy will be done on earth the same
As in thy loftier sphere.

Supply each day our daily needs,
By thy blessed hands we live ;
Forgive us, Lord, our sinful deeds,
As others we forgive.

For thine's the kingdom most sublime,
And power which changes never ;
All glorious from the birth of time,
For ever and for ever.

AMEN, AMEN, AMEN.

BELL, BOOK, AND CANDLE, ON AN ENGLISH HERETIC.

The following form of a pontifical excommunication issued and pronounced upon a British subject, resident in England, so lately as two years before the reign of George III., will be a sufficient evidence, how much time and circumstance have moderated the intolerance of spirit, the severity of discipline, and the arrogance of claims, by which the old "mother and mistress of all churches" was characterised :—

By the authority of the blessed Virgin Mary, of St. Peter and Paul, and of the Holy Saints, we excommunicate, utterly curse, and commit and deliver to the Devil of Hell, HENRY GOLDNEY, of Hampreston, in the county of Dorset, an infamous Heretic, that hath, in spite of God and St. Peter, (whose Church this is), in spite of all Holy Saints, and in spite of our Holy Father the Pope, (God's Vicar here on earth), and of the Reverend and Worshipful the Canons, Masters, Priests, Jesuits, and Clerks of our Holy Church, committed the heinous crimes of sacrilege with the images of our Holy Saints, and *forsaken our most holy religion*, and continues in heresy and blasphemy, and corrupt lust : excommunicate be he, penally, and delivered over to the Devil, as a perpetual malefactor and schismatic ; accursed be he, and given soul and body to the Devil to be buffeted ; cursed be he in all cities and towns, in fields and ways, in houses and out of houses, and in all other places ; standing, lying, or rising, walking, running, waking, sleeping, eating, drinking, *mingendo*, *cacendo*, or whatsoever he does besides. We separate him from the threshold, from all the good prayers of the Church, from the participation of Holy Mass, from all Sacraments, Chapels, and Altars, from Holy

Bread, and Holy Water, from all the merits of our Holy Priests and religious men, and from all their cloisters, from all their pardons, privileges, grants, and immunities, all the Holy Fathers (Popes of Rome) have granted to them, and we give him over utterly to the power of the Devil; and we pray to our Lady, and to St. Peter and Paul, and all Holy Saints, that all the senses of his body may fail him, and that he may have no feeling, except he come openly to our beloved Priest, at Stape Hill, in time of Mass, within thirty days from the third time of pronouncing hereof, by our dear Priest there, and confess his heinous, heretical, and blasphemous crimes, and by true repentance make satisfaction to our Lady, St. Peter, and the worshipful company of our Holy Church of Rome, and *suffer himself to be buffeted, scourged, and spit upon, as our said dear Priest, in his goodness, holiness, and sanctity, shall direct and prescribe.*

Given under the seal of our Holy Church at Rome, the 10th day of August, in the year of our Lord Christ, 1758, and in the first year of our Pontificate. C. R.

The 8th of October, 1758, pronounced the first time.

The 15th do. do. the second time.

The 22nd do. do. the third time.

"COCK-'EM UP WITH THE GOSPEL!"

The following is an accurate, literal, and faithful dialogue that once took place between a Protestant of considerable fortune in the south of Ireland, and a Father P——, a parish priest presiding over a very large congregation. This Father P—— is an eccentric character, possessing a great deal of low humor, and a vast fund of native Irish cunning; and the gentleman with whom the colloquy was held, had been about two years absent from that part of his estate in which his Reverence's parish was situate. After the ordinary greeting had taken place, the business thus commenced:—

"Well, Mr. P——, I hope your people are improved in their morals since we last conversed upon the subject, and that some amendment in their general conduct has taken place."

"Why, thin, sur—to tell nothing but God's truth—it's not mended much they aur; only growing worse, one would think."

"I'm sorry to hear that," replied the landlord; "how has it happened?"

"Why, sur, why, I can't say; but one would think the devil—God pardon myself for namin' that word—(and here the priest made the sign of the cross upon his forehead)—the devil, one would think, had got among 'em."

"Have you tried no means, used no exertions, to bring them to a better way of thinking?"

"Is it I, sur? My heart is broke, and I'm waisted down ma kin' exirshins."—His reverence was a short, well-built, thick-set

chubby, ruddy-cheeked, little butt of a man, with a capacious paunch, and general plumpness of appearance, that presented a living exhibition of ease, indolence and the effects of good feeding.—"Sur," continued he, "I praich sarmonts to 'em in English and in Irish, and sometimes in Latten, if you plase; I thried fastin' with um, and feastin'; I thried pinnance and dancin'; I thried coixin' 'em, and I thried baiten 'em; but nothing would do, and its worse they're gotten on me instead of better, and that's the way of it."

"My good sir, did you ever try the Gospel?"

"It, indeed!—the gospel?? Cock-'em-up with the gospel!"

"Why, you have just told me that you tried them with Latin."

"Och! what's the use in bothering yourself about the crathurs? It's afther the birds your honor would be cummin', and the saison beginnin' a Wen'sday. Thim's better things to talk about, and Ballydyhobb alive with 'em, like clocks in a kitchen."

THE PRIEST AND THE BIRTH DAY.

The appointed morning came—the earliest guest
Was Father Mullahane, the parish priest.
Soon as his horse's clattering hoofs were heard,
A crowd of rustics fill'd the stable yard;
Around his beast with pious zeal they ran,
And, humbly bending, hailed the holy man.
Not with more pride did Rome's proud pontiff glow,
When prostrate monarchs kiss'd the holy toe,
But never yet did priest-rid monarch feel
Such blind submission or such bigot zeal.
The priest look'd round ere he indignant spoke,
Then thus the soul-appalling silence broke:—
"Warn't one of you, ye hellish pack of rogues,
Stole Paddy Kearney's bran new pair of brogues?
Augh! ye're the deel's own brood, and he'll not fail
To have it out of ye in malt or male.
So Paddy Higgins! what are you about?
Is my yarn spun yet?—is the clutch come out?
Why don't you send me home them fowl to cram?
You, Nell Malrooney, where's that little lamb?
Moll Bryan promised me a pair of pullets,
But ough! ye'd sooner cram your own cursed gullets.
I vow to man I'm dwindling to a rod,
Fine usage for a Clargy sint from G-d.
The d——l burn the pastor in the nation
Has half so beggarly a congregation,
A set of varmint, yet I humbly hope
That every mother's son may find a rope."

As thus the priest his godly matins sang,
The host's appearance stopped his bold harangue;
With meek respect the hospitable squire
Bestowed his reverence at the parlour fire.

"Come boy," he cried, "and take away my coat,
That's right—so—lean *your* toe upon *my* boot:
There's my fine lad, and now d'ye hear me, honey,
Look in the stable, don't forget my pony,

For deuce a taste he got to day at all,
 An empty bag can't stand against the wall,
 And on my *sowl* myself am sick and weary,—
 My curse lie on that plaguy Tipperary !
 The road's so dirty, and its so far off,
 And I'm so pestered with this plaguy cough,—(hough !)
 It makes a body so fatigued and *wake*—
 But have you nothing here that one could take ;
 A plate of ham, or piece of *cowld* goose pie,—
 And something for to dhrink, for throth I'm dry ?”

He said. Obedient to the sire's commands,
 The dishes came as if by magic hands,—
 The silver tankard foamed with generous beer,
 And fine old port, and porter strong and clear,
 And cacage, that sparkled like champaign,
 And stout old whiskey mixed with fruit, and plain.
 Well pleased he viewed the cheer—nor did he fail
 To make, as he was wont, a mortal *male* ;
 Then in his hand he grasped the flowing can—
 “Squire *towards* your health—and you young gentleman.
 I knew your fadther after he was dead—
 As fine a corpse as ever wore a head,
 And you're his very moral—faith and throth
 A body 'd swear he spit you from his mouth ;
 He was my cousin too, for both did spring
 From great O'Driscol, Munster's glorious king ;
 Our *anshisters* wore crowns upon their brow ;
 But by my *sowl* their sons want *half*-crowns now.
 Ough ! 'tis a grievous sight to see our lands,
 And rich *poshessions* in those devils' hands ;
 Well, and who knows but yet we'll have our sway,
 For every dog they say will have his day.
 They talk of right of conquest :—by my conscience
 In all my life I never *hard sich* nonshense ;
 A fair *comparishun* to make indeed !
 A race that, curse them ! never tould a bead ;
 I wish our saint would sweep the toads away,
 With other venomous reptiles, to the *say*.
 If we'd our lands we'd lave them in the lurch,
 And show them all the rights of Mother Church,
 Free them from Satan's bondage and controul,
 And though we starved the body save the *sowl*—
 Then come, my hearties ! let's now dhrink their health,
 And wish them all that we don't want of wealth ;
 Whose *tinder* hearts *relinting* in our cause,
 Have now pulled down those cursed ould penal laws ;
 The Lord may grant them strength, and power, and grace,
 To put us just in their own very place,
 And sure 'tis then we'd not forget their zeal,
 But bring the craturs in the Church's pale ;
 Our Holy Father's absolution given,
 That only *then* they knew the road to heaven.”

* * * * *

MAHOMMEDAN REPROOF.—On the road to Mecca provisions are often scarce ; Burckhardt, the traveller, knowing this, contrived on starting to conceal some bread in his sleeve ; on seeing which a Turk said to him, “Now, I have found you out ! you are a Christian dog ! you cannot trust to *Providence* for a single day, and therefore you have stolen the bread.

HORNE TOOKE tells us that “*bundle*” is derived from *bind*, to tie together, and the old Saxon *deal*, signifying a parcel ; and he illustrates the etymology by the following quotation from a work published in 1559.

“*Papistrie being an heresie, or rather a BONDLE made u pof an infinite number of heresies.*” An admirable definition. Now what we wish the reader to understaud is, that the band which binds this bundle together is the power of the priesthood ; that the united strength of the whole bundle of heresies, and of every particular twig of heresy, is made to concentrate in the power of the priesthood ; that the chief use the bundle is ever put to is to promote the designs and increase the power of the priesthood ; that the ability to direct the whole bundle, or any one of the sticks, to the accomplishment of its multifarious purposes, is invested in the power of the priesthood. Romanism is never fully understood until its features are distinctly seen. The power of the priesthood is the back-bone of the system, and the various heresies are the ribs that support it. For instance : the doctrine of *Purgatory* is a heresy ; but as a mass for the dead can get a soul out of purgatory, and as none but a priest can say mass, purgatory thus gives power to the priest, and money to boot. *Auricular Confession* is a heresy, but one which gives the priest prodigious power over men's consciences. *Idolatry*, or whatever else you may choose to call the kneeling down to images and kissing them, is a heresy ; but one which spreads a superstitious awe over the mind of the worshipper, and makes it an easy conquest for the priest. The law of *Celibacy*—no matter whether it be doctrine or discipline—is, as the apostle says, a heresy ; but one which cuts off the priests from all social sympathies, forms them into a caste by themselves, and encourages them to concentrate their energies, and devise means for the extension of their power as a distinct order of society. *Absolution*, in the popish notion of it, is a heresy, and gives the priest a tremendous power over empty heads and full pockets. *Papacy*, with the whole order of cardinals, &c is another heresy, and presents huge incentives to the ambitious power of the priests. *Tradition* is another heresy, or rather the mother of a whole brood of heresies : it dims, not to say it *extinguishes the light of the bible* ; it leads, or has led in some countries, and may lead again, to the suppression of the bible ; it transfers the settlement of matters of faith, from the bible to the priesthood, and thus invests it with an awful power, which has shown itself in the inquisition, persecutions, and other enactments, which have drenched the earth in blood. And lastly, *Transubstantiation* is a heresy, and with what mysterious power does it invest the priesthood ! The priest stands in the midst of the congregation ; a wafer lies before him ; he raises his hand and speaks, and at the word the wafer is changed into the substance of the body and blood, soul and di-

vinity of the Saviour of the world! When the multitude believe this, what may not the power of the priest accomplish!

It would be easy to extend the list of heresies; but we doubt whether it would be possible to find one which does not tend more or less directly to sustain the power of the priesthood, and enable it to stretch its iron sceptre over weak and credulous minds.

PROTESTANT CONFEDERATION.

KNOWLEDGE SECTION.

(Continued from our last.)

MR. JOHNSON, agreed, to a great extent, with brother Moffitt, as to the necessity of union. Protestants wanted the spirit by which one could bear to see another trying to be useful, and by which they would follow those who had talent and energy to commence a good and a great undertaking. (Hear.) He has a brother a clergyman, who does his utmost for Protestantism, but the gentry do not support him. Mr. Woods, of Milverton, a Protestant and an *Orangeman*, laid the first stone of a mass-house a few months ago, and gave £50 towards its erection. (Shame). Popery never supports Protestantism—Popery is illiberal and persecuting; in fact no Papist can be a subject in a free state. He (Mr. J.) would say, if we would abolish Popery, we must educate our people; we must register our votes as electors; that is if the officers of corporations will enable us to do so. He could not register, for he could not get his certificate from the guild. (Name, expose.) As it was the independent, virtuous, middle class of Protestants, and not the aristocracy, who were really the strength and safety of Protestantism, he would urge these to confederate, to agitate, and to operate. (Hear.) He recommended in dealing the example of a worthy *Orangeman*, who is accustomed to sell his goods a penny or two-pence cheaper to an *Orangeman* than to another; but when he meets with one who has not registered, he charges him the usual price. (Hear.)

MR. P. T. ALCOCK adverted to the conclusion at which they one and all had arrived—that Popery was Ireland's greatest evil, and then observed that the present question was worthy of that Confederation, which had been instituted with a view of bettering Ireland, and freeing her from the rod of her oppressors and the cause of her ruin. As popery worked the ruin of Ireland in two particular ways—politically and religiously, so two distinct courses should be pursued to abolish its pernicious sway. To abolish the former the constitution of the Confederation was one of the best means; were its motto, "NO POPERY," acted up to in the spirit which it demanded, viz: a determination to support the political principles of the revolution, which principles prevented the admission of Papists to the legislature. He would call upon the Confederated Protestants of the empire, who really

valued civil and religious liberty, to petition parliament for a repeal of the emancipation bill; pointed out the many evils it occasioned, and the gradual decline of prosperity in Ireland since it was granted. To abolish the religious sway of Popery, the constitution of the Confederation likewise provided ample means. As it was designed to support the political principles of the revolution, it also was determined to uphold the religious principles of the reformation, and adopted the best means of securing them, by basing itself on the bible. (Hear, hear). He would recommend supporting bible associations, controversial lectures upon the dogmas of Popery, the dissemination of gospel truths by home missionaries, and social conversations. He dwelt on the power of prayer, its efficacy, and the certainty of being answered when employed for purposes so scriptural and so consonant with the divine will. He implored Protestants also to seek to abolish Popery, although in an indirect, yet no less successful way, by *example*; to shew that they were really influenced by a religion superior to it, to be cautious in their words and actions—and all these combined could alone abolish the evil. The practical demand of Papists was for no Protestants, and by Protestants for no Popery. They never would consent to live under Popish government. He hoped Popery would be abolished without any more than ordinary bloodshed, and was sure that no unlawful violence would be used by Protestants. But if a physical conflict should be provoked, the members of the Confederation, from him who had been called their general, their lawyer, and their preacher, to the humblest in talent and in station, would be found at their posts. (Hear, hear). Then, at all events, Ireland would be "great, glorious and free."

MR. KNIGHTING advocated the education of the people, the circulation of the scriptures, and the distribution of tracts, as the most immediate means of bringing down that system, which has for ages been the curse of this unfortunate land; and to which, let politicians affect what they may, every other evil of Ireland is traceable. He advocated also the support of orphan schools, and, above all, the preaching of the gospel. Popery run mad is but infidelity transformed; France has long been infidel under the name of Christian, but by the spread of the bible, and the labors of Protestant ministers, is becoming Christian in reality. He hoped for the day when this Confederation, among its many excellent objects, would embrace a missionary society.

MR. W. SHAW said, Popery was wrapt round all the institutions of this country, like ivy round the oak, extracting the nurture from the roots, and weakening and withering by its grasp every thing that was precious and holy. The axe of Protestant zeal must be laid at its root; the cursed college of Maynooth must be destroyed, and the popish *national* school system must be extinguished. Popish mass-houses must be made odious to the virtuous feeling of the nation, as haunts of infamy and schools of vice, where virgin purity is defiled, conjugal fidelity is betrayed, filial affection is extinguished, and social integrity is per-

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verted, by the false morality which is inculcated by priests, and the licentious habits superinduced by confessors. (Hear, hear.) Mr. Shaw went on to urge the necessity of exclusive dealing with poor Protestants, that they might thus be fortified against persecution from Papists. The Protestant Confederation must never fail to imitate our forefathers in keeping up a spirit of prayer, with their zeal in other means. At Derry and the Boyne Walker and William prayed whilst they arrayed, and God was with them; and so long as the Confederation armed themselves in the "panoply complete of heavenly temper," of which prayer was the most forcible weapon, he had no doubt every tongue that defamed it would be silenced, and every arm that assailed it would be smitten dead; yea, that into the heart of Satan's army, the synagogue of Rome, their battle would be carried, and there they would route the combined foes of our religion, our liberties, and our country. (Hear.)

MR. HUGHES, MR. RYAN, and MR. CLAY, severally spoke to the question at length, but space will not admit us to give any portion of their excellent remarks. The speech of Mr. Clay in particular, was very eloquent and very powerful, and produced a deep impression on the members.

At the close of the debate, the question for the following week was proposed—"IS POPERY ON THE INCREASE, OR DECREASE IN IRELAND, AND TO WHAT IS IT OWING?" We hope soon to be able to make arrangements, that the very interesting proceedings of the Protestant Confederation may be so reported, as to give a more correct idea of its component talent and zeal, than can be derived from the very partial statements to which we are now of necessity confined. From the unaccountable apathy and indifference, too, which some of the "loyal Protestant" journals in Dublin manifest, in reference to all active means for redeeming the religion and liberties of their *Protestant brethren*—whilst some of them studiously and hypocritically forward the associations of infidelity, Popery, and republicanism, by their reports and affected criticisms—we shall endeavour to publish something of the proceedings of the open meetings of the Confederation, to acquaint our brethren at both sides of the channel, with the real conduct and circumstances of Irish Protestants.

TO SUBSCRIBERS AND CORRESPONDENTS.

The great expenses and necessary sacrifices (exclusive of the editorial labor) of a work of so trifling a price, have hitherto been *entirely sustained by one person*, who has sunk a large capital; he will continue to sacrifice for the cause of truth and his country, should not religious patriotism be provoked to render him assistance, and lighten his load of responsibility. A few contributions by the more wealthy Protestants of Ireland, would enable him to carry on the work with vigor; and he *boldly appeals to Protestant generosity and sympathy for some little pecuniary help*.

The First Number, which is entirely exhausted, will be reprinted as soon as TEN POUNDS of gratuitous subscriptions are received.

Dublin;—Typographed at the COMMERCIAL PRINTING OFFICE, 16 Anglesea-st. by Mac Donnell, Son, & Co., and published at the Confederation Room, 16, D'Olier-st. Sold by J. O. Bonsall, 133 Stephen's Green; J. J. Ekins, 28 Anglesea-st.; J. H. Powell, 10 Westmorland-st.;—Liverpool, H. Perris, North John st.;—Warrington, C. Malley, Horsemarket; and the other Booksellers, through whom communications may be addressed, post-paid.

PROTESTANT CONFEDERATE

AND MIRROR OF TRUTH.

No. XXV.

"NO POPERY."

Vol. I.



"By faith waxed valiant in fight—turned to flight the armies of the aliens."—*Heb. xi. 34*

"Our Fathers," says Bishop Sherlock, "who lived under the dread of Popery and arbitrary power, are gone off the stage, and have carried with them the experience, which we, their sons, stand in need of, to make us earnest to preserve the blessings of

liberty and pure religion, which they have bequeathed to us." For this reason, we give in our present number a graphic memorial of the providence that delivered this country from Popery and arbitrary power, under the tyrant reign of James the second. In consequence of the election of William III. to the throne of Great Britain, a conspiracy of the papists to massacre the whole Protestant population of Ireland, on the 9th of December, 1688, had been for some time in operation; and, notwithstanding the pledges and entreaties of the then lord lieutenant, his marked partiality for the Papists would not permit the Protestants to place any confidence in him. They began, some by flight, and some by armament, even to the carrying of weapons to their churches on the Lord's day, to seek their personal safety. Frequent conferences of the popish clergy, secret meetings by the lower orders of the people, and the concentration, by the lord lieutenant, of popish soldiers upon certain places where the Protestants were most numerous and formidable, were sagaciously regarded by men of foresight and reflection as indications of foul intention toward the religious and loyal. A Protestant Confederation of nine young men was formed in Derry, by whom the first resistance to lord Antrim's soldiers was made, when these, in the name of king James, took possession of the city of Derry, and its magazine. By a valiant *jeu d'esprit* of a young fellow named Morrison, who had the tact, first to command the rebel army to retire, and then to call out, "*bring about a great gun here,*" the panic-struck papists fled from the town, and made their way across the river to their caitiff companions. The gates were instantly shut by the 'PRENTICE BOYS, who, joined now by their hitherto supine fellow-townsmen, withstood for seven months a siege which is surpassed in its direful character only by that judicial dispensation which marked the destruction of Jerusalem.

George Walker, whose picture fronts our present number, was the Protestant rector of Donaghmore, Co. Tyrone, at the time of King James's march upon Derry. He had raised a regiment to support the Protestant cause, at the head of which he placed himself; and, after acting for some days under the orders of Colonel Lundy, who was stationed at Derry, and whom his keen loyalty soon detected to be playing the enemy's game, he wisely strengthened himself by close conference with the known "good men and true," until he was appointed by the citizens joint governor of the city with Major Baker. By his wisdom and fortitude the virgin city was preserved inviolate, until the arrival of King William crowned the magnanimity of the brave 'Prentice Boys with eternal renown. Having then, in his own language, "done the king all the service in his power, he desired that he might return to his profession." This, however, the king (William) courteously denied him. He was continued in the governorship; a grant of £5000 from the treasury was made to him; and he was afterwards valiantly engaged in the service of the Protestants and William. At the battle of the Boyne, in 1690,

he received a wound in the abdomen, about the same time that Duke Schomberg was killed, and died almost immediately. A splendid column monument has recently been erected to the memory of Walker, by the inhabitants of Londonderry. Our next will give a copy of the Commemoration Arch, taken from the Rev. John Graham's History of the Siege of Londonderry, published by Curry and Co., Sackville-street.

PROTESTANTISM AND POPERY.

INTRODUCTORY to one or two papers on the subject—whether Protestantism or Popery has most contributed to science and the arts, we give the following from a correspondent:—

It is incumbent upon all, with constant and unceasing reference to their high responsibility, to weigh well the inquiry every man may make—Have I done all, am I doing all in my power to discharge the debt I owe to society, for its benefit and protection; and to perform the duties appointed me by God, more especially in seeking to promote the peace and welfare of my country, and the salvation of the souls of my fellow-creatures? The man who has a proper concern for these things will use all the means in his power as unto God, and not merely unto man, to add his weight, whatever it may be, to strengthen those measures by which objects so all-important are best attainable. And it might be easily shown that these most desirable ends must, under Divine providence, ever mainly depend upon the integrity and permanency of an established system of religion, founded upon the law and the prophets, of which Jesus Christ is the chief corner-stone.

Let no one suppose his situation or circumstances are of a scale too low, either to have duties to perform to his country's benefit, or means to discharge them; or so high as to be raised above their control. God gives to every man an influence and a power of usefulness, in such mode and measure as befits the cause which it is designed to serve. And there are a great variety of channels through which all men have a measure of influence, which, fitly and judiciously applied, may be productive of much good.

When the pure and sublime principles of Christianity, implanted by Christ and his apostles, had been carried through the known world by the direction and influence of the Holy Spirit of God, and the church militant had overcome all that the extrinsic and manifold obstacles and persecutions, the devices of man and devils, had been able to form against her,—when persecutions and tortures had been tried, in the vain effort to destroy that which was founded upon the Rock of Ages; a season of comparative rest and security succeeded one of unremitted toil and unequalled suffering. But unhappily for mankind, the ministers of the church too soon felt the paralysing influence of inactivity and security, and quickly degenerated from that standard of

apostolic zeal, prudence and watchfulness, commanded by their Master, and carefully observed by His earlier followers. This was a season attended by circumstances too favorable to the designs of the great enemy, to be neglected by him, for the accomplishment of his unceasing desire for man's destruction.

Satan, ever ready to seize the vantage-ground which the folly of man presents to his view, now sought to accomplish that, through the instrumentality of the servants of the church, which he had failed in his every effort to affect by outward assault. All the terms of torture and death on the one hand, and all the solicitations and promises of the higher authorities of the empire, on the other, proved but as a blast of wind against a rock of adamant, whilst the ministers of the church trod in the steps of their Divine Master, the meek and lowly Jesus.

Pride is ever an avenue of easy access for the accomplishment of Satanic malice. When the ever-restless spirit assailed our first parents, in their state of innocence, he well knew the powerful influence of this pernicious and deadly passion, in its unbounded control over all his own actions; nor was he ignorant of its probable effects upon the mind of man. Throughout the whole range of his widely extended view of human influences, he knew not of one so well adapted to the accomplishment of his dread object as this.—“Pride!” be thou my trust. “Ye shall be as gods,” said he, and his desire was attained in the fall of man. An object tremendously great, which has caused seas of blood and rivers of tears to flow,—with all the dire ills of all our wretched race!

“Eager ambition's fiery chase I see;
I see the circling hunt of noisy men
Burst Law's inclosure, leap the mounds of Right;
Pursuing and pursued, each other's prey!
As wolves for rapine, as the fox for wiles;
Till Death, that mighty hunter earths them all.”

Oh! pride, where shall we stay thy influence? Where find thy antidote? Can mountains high as heaven fence from thee, or oceans deep as hell stay thy ravages? Can philosophy hide us from thee, or supply us with a charm to stop thy all-conquering career? Let us view the picture one of thy votaries has drawn of thy dire effects.—“Who can without horror, consider the whole earth as the empire of destruction; it abounds in wonders,—it abounds also in victims,—it is a vast field of carnage and contagion. Every species is without pity, pursued and torn to pieces, through the earth, and air, and water. In man there is more wretchedness than in all other animals put together. He smarts continually under two scourges, which other animals never feel—anxiety and a listlessness in appetite, which makes him weary of life: he loves life and yet he knows that he must die. If he enjoy some transient good, for which he is thankful to heaven, he suffers various evils, and is at last devoured by worms. This knowledge is his fatal prerogative; other animals

have it not. He feels it every moment rankling and corroding in his heart. Yet he spends the transient moment of his existence in diffusing the misery that he suffers; in cutting the throats of his fellow-creatures for pay; in cheating and being cheated; in robbing and being robbed; in serving that he may command; and in repenting all that he does. The bulk of mankind are nothing more than a crowd of wretches, equally criminal and unfortunate, and the globe contains rather carcasses than men. I tremble upon a review of this dreadful picture, to find it implies a complaint against Providence, and I wish that I had never been born.”

And I, too, tremble for thee, Oh, Voltaire! for thousands united with thee, in the wish that thou hadst never been born. So widely destructive of human happiness has been the operation of thy misguided powers and talents, adapted to subserve the highest interests of men; but made the instrument of fiends, for the destruction of thine own soul and the souls of thy fellow-creatures.

THE SANCTUARY.

EVERY town in the middle ages, and, down to the time of Louis XII., every town in France, had its places of sanctuary. These sanctuaries, amid the deluge of penal laws and barbarous jurisdictions that inundated the state, were a sort of islands rising above the level of human justice. Every criminal that landed upon any one of them was saved. In each *banlieue* there were almost as many of these places of refuge as there were of execution. It was the abuse of impunity beside the abuse of capital punishments, two bad things endeavouring to correct each other. The royal palaces, the mansions of the princes, and especially the churches, had right of sanctuary. Sometimes a whole town that happened to want re-peopling was converted for the time into a place of refuge for criminals: thus Louis XI. made all Paris a sanctuary in 1467. When once he had set foot within the asylum, the criminal's person was sacred; but it behoved him to beware how he quitted it again: but one step out of the sanctuary, and he fell back into the flood. The wheel, the gibbet, and the strappado, kept close guard around the place of refuge, watching incessantly for their prey, like sharks about a ship. Thus individuals under condemnation have been known to grow grey, confined to a cloister, to the stair-case of a palace, the grounds of an abbey, or the porch of a church: so far, the sanctuary itself was but a prison under another name. It now and then happened that a solemn decree of the parliament violated the asylum, and re-consigned the condemned to the hands of the executioner; but this was a rare occurrence. The parliaments stood in fear of the bishops. For when the two gowns, the spiritual and the secular, happened to chafe each other, the simar had the worst of it in its collision with the cassock. Occasionally,

however, as in the assassins of Petit-Jean, the Paris executioner, and in that of Emery Rousseau, who had murdered Jean Valleret, temporal justice overleaped the pretensions of the church, and went on to the execution of its sentences. But, except by virtue of a decree of the parliament, woe to him that forcibly violated a place of sanctuary! It is well known what was the end of Robert de Clermont, Marshal of France, and Jean de Chalons, Marshal of Champagne; and yes this was all about one Perrin Marc, a money-changer's man, and a wretched assassin. But the two Marshals had forced the doors of St. Méry's church—there was the enormity! Around the places of sanctuary there floated such an atmosphere of reverence, that, according to tradition, it sometimes affected even animals. Aymoin relates that a stag, hunted by King Dagobert, having taken refuge at the tomb of St. Denis, the hounds stopped short, barking! The churches had usually a cell prepared for the reception of the suppliants. In 1407, Nicolas Flamel caused to be built for them, over the vaulted roof of the church of St. Jacques-de-la-Boucherie, a chamber which cost him four livres, six sols, sixteen deniers, Parisis. At Notre-Dame, it was a cell constructed over one of the side-aisles, under the buttresses, and looking towards the cloister—precisely at the spot where the wife of the *concierge*, or keeper of the towers, in 1831, had made herself a garden; which was, to the hanging gardens of Babylon, as a lettuce is to a palm-tree—or as a porter's wife is to a Semiramis.—*Effingham Wilson's Notre-Dame.*

INFLUENCE OF CHRISTIANITY.

Who can cast his eye over the nations which profess and those which reject the gospel, without beholding in it the benignest of earthly agencies and the divinest of Heaven's gifts? Who can compare the East, which it has deserted, with the West, which it pervades—the uniform decrepitude of society in the one, with its various moral life in the other, the triumph of violence and superstition there, with the gradual spread of knowledge and just government here, without recognising in it an influence preservative of the health and conducive to the progress of the general mind? Whether or not its extension throughout the foremost communities of our world be the chief cause of their advancement, whether it be the germ or the fruit of their civilisation, there is still an undeniable affinity between its spirit and the noblest tendencies of the human race. What religion ever produced so little misery in its corruptions, and so lofty a virtue by its native power? It has presided, like a creative energy, over the moral world, and constructed new types of character, and new forms of genius, and new visions of ideal good. Science, poetry and art have given it the homage of their mingled voices; the sorrowful, the anxious and the happy have kneeled together at its shrine; the peasant has felt its nobility, and the sage re-

joiced in its illumination; and, if its name has sometimes spread a shield over the persecutor, in its spirit the persecuted have found the consolation of inward dignity, and the strength of quenchless will. Faith of our fathers! in the strength of whose virtue they toiled, and in the peace of whose promises they suffered; in whose hope they fell asleep in Jesus, and with whose providence they now dwell for evermore! Faith of bards and philosophers, of prophets and martyrs, of the best friends of humanity, and foes of misery and wrong! Faith of Milton and Howard, which inspired the muse of the one to breathe the strains of piety and liberty at once, and armed the spirit of the other to brave disease, and pierce the prison gloom, that no child of guilt might be without his solace! Faith of the people! whose generosity priests have been unable to extinguish, and with whose tendencies to freedom tyrants have grappled in vain! Not yet are all thy triumphs won;—not till the last and lowest victim of poverty, and ignorance, and sin, has been redeemed, and raised to the consciousness of intelligence and the sense of immortality! In meek majesty hast thou been borne over the high places of our world, like thy great author on the Mount of Olives. Descend yet deeper into the vales, where human suffering hides itself and weeps. Still behold the city of our dwelling through tears and pity, and make us worthy to join in the exulting cry, Hosannah to the son of David! Blessed is he that cometh in the name of the Lord.

SUPERSTITIOUS TRIFLING.

The following instructions to devout communicants, are taken from an authorised "Manual for the Faithful," to guide in the right way to heaven:—

"*The Composition of Body in receiving*—1. Let the hands be held before the breast, not lifted so high that they may hinder the Priest.

2. Let the head be conveniently lifted up, and inclined unto neither side, that without difficulty the mouth may be reached.

3. Let the eyes be shut or bent downward, for it is unseemly at that time either to look upon the Priest, or to turn the eyes otherwise.

4. Let the mouth be altogether quiet, without any reading or moving, the lips reasonably open and not gaping.

5. Let the tongue touch the side of the lip, (not too much put forth,) that it may receive the Host, and bring it into the mouth; and that being reverently held so long that it be moistened, it may be let down into the body. For it is not to be chewed with the teeth, nor be brought to the roof of the mouth, but to be swallowed (if it may be) before the ablution.

6. Let the whole body be erected and quiet, without any motion, sighing, blowings, groanings, knocking of the breast, exclamations, vocal prayers, and other like things, which oftentimes bring danger either of the fall of the Host, or of the touching of teeth or lips, in the time of the holy communion are to be omitted.

7. Finally, for the space of a quarter of an hour after receiving, let spitting be avoided, which, if it cannot be, at least it is decent to spit where it may not be trodden on!!"

SACRED HEROISM.

Time was, I shrank from what was right,

From fear of what was wrong;

I would not brave the sacred fight,

Because the foe was strong.

But now I cast that finer sense

Of sorer shame aside;

Such dread of sin was indolence,

Such aim at heaven was pride.

So when my Saviour calls I rise,

And calmly do my best;

Leaving to Him, with silent eyes

Of hope and fear, the rest.

I step, I mount, where He has led—

Men count my halting o'er—

I know them; yet, though self I dread,

I love His precept more.

PROTESTANT UNION.

"The state of Ireland will not now permit God-fearing Churchmen or Dissenters to contest their isoterical privileges. We want, Protestant Union, in which the BIBLE—THE BIBLE ONLY, is the deep and broad foundation of Confederacy.—Rev. Mr. McCrea's Speech at the institution of the Protestant Confederation, October 4. 1835.

We are neither bigots nor latitudinarians, that we should affect to regard all creeds and systems as of equal value, or that we should imagine a necessity for any peculiar definition of the grand truth of the gospel, or any exclusive mode of administering it. We believe God so loved the world that he gave his only begotten son, that whosoever believeth in him might not perish but have everlasting life; and we can pray that grace, and mercy, and peace, from God our Father and from the Lord Jesus Christ, may be multiplied upon all them that love the redeemer in sincerity. Admiring the wisdom that has made the Bible part and parcel of the law of the land, and regarding Christianity as a religion which admits of considerable difference in the modes of its administration; in fact, that it is capable of being adapted, in its ecclesiastical polity, to every variety of civil constitution—we

are satisfied that that system of religious discipline which is legally established amongst us, is best suited to the nature of our social structure, as a constitution compacted and conserved by the co-acting powers of king, lords, and commons. Whatever abuses may have been engrafted upon the original stock, which was planted at the Reformation; or, rather, whatever bad fruits may have grown upon those unpruned branches of the tree which our forefathers but partially cleared of the rust and canker that had deteriorated it, the plans they formed and the example they gave would, if followed out, restore the constitution and economy of the Church in Britain to scriptural principle and apostolic usage. *Independent* in the *Episcopate* which its *Presbytery* supplied, each local community would comprise what is special in the now rival churches of God; and instead of biting and devouring one another—Ephraim envying Judah, and Judah vexing Ephraim, whilst the Philistines and Assyrians are spoiling both—they would provoke each other only to love and good works, endeavouring to keep the unity of the spirit in the bond of peace.

Long and keenly have we sorrowed at those envyings and strifes, to which selfish politicians on all sides have contributed, whilst affecting zeal for the interests of their party, and putting themselves forward as the champions of their respective sects; for, after all, what is high church, or low church, or conformity, or separatism, but a sect? And what but a bigot is he, who would sacrifice the cardinal grace of the gospel to carnal reason, in asserting the indispensable obligations to external uniformity? On the ungenerous spirit with which certain advocates of the national church aim their shafts at, or insinuate their hatred for, the communities separated from the establishment, we have occasionally animadverted. Bad, very bad, as is the conduct of many dissenters, in the implacable envy with which they prosecute the object of their alliance with infidels and Papists—the sweeping and indiscriminating terms in which some hyper-tory journals oppugn the character and deprecate the conduct of non-conformists, has gone far to increase the number and to strengthen the animosity of those who "know not what they do," in seeking the reduction of the established church. Wise men will surely admit, that this is no time for those (perhaps well-meaning) advocates of the Church of England and Ireland to provoke hostility in any quarter. It were better to try the experiment of conciliation upon such as have done, or may do, the church some service; and by an occasional admission, of what is but the truth withal, that the establishment is indebted to some amongst the dissenters, for their disinterested zeal on her behalf—put into the hands of these the means of pleading for her, where it is possible to awaken an active sympathy with her. We frankly confess, that often we have been disgusted with the stiff and supercilious tone of certain newspaper editors—themselves es-

essentially Popish in the blindness or vanity of their episcopal zeal—who studiously repel every overture of kindness, or deprecate, if they do not despise, every generous act of service by non-conforming ministers, as if dissenters from the Established Church, possessing but a little measure of character and talent, could have any object but what is virtuous, in arraying themselves with her defenders. We have no hesitation in pronouncing the hired or speculating pugilists of any religious party as among the very worst of its enemies. Our allusions probably call for illustration. For many years we have had opportunities of observing the mutual conduct of parties in Dublin, who stand in the relations we have premised. We have seen a minister of God, without any of those inducements which ecclesiastical dignity or emolument might be thought to create, almost alone breasting the waves of licentiousness that threaten the overthrow of our ancient landmarks, in the religious establishment of the country: a man who, in the language of one that has described his public character, “combines the provident foresight of the ant with the laborious patience of the ox,” and to whose independent and self-denying zeal, as a dissenting minister, for established institutions, may be applied the classic lines—

“Sic vos non vobis mellificatis apes,
Sic vos non vobis fertis aratra boves.”

We have seen this man not only unsupported by the so-called *Protestant journals*! but actually met by some of these in his intrepid and invincible career of scriptural heroism, with insinuations derogatory to his intellects, (*proh pudor!*) or rewarded for his magnanimity by that “faint praise” which is equivalent with censure. Such a man, however, neither requires the laud nor dreads the scowl of partizans. His first flight being taken from an eminence these have not yet descried, to higher objects than those which bigots aspire after, a soul like his directs its pursuit; and purer motives than can urge the zeal of carnal religionists and trading patriots sustain his triumphant course. We name not the person of our eulogy, in due time, if we are correct in our judgment, his works will identify him. Want of space forbids us to enter upon the detail of those facts at which we have glanced. Having a desire, however, to open the eyes and to guide the judgment of our Protestant brethren, that they may “discern between the righteous and the wicked,” and efficiently co-operate for the deliverance of the persecuted church of God, we shall return to this subject at our first convenience; when we do so, we shall draw attention to one or two marked features of the policy of the Dublin editors, and more particularly of that which may at present be called the autocrat of the Dublin press.

CHOICE OF A WIFE.—Rely upon it, that to love a woman as “a mistress,” an intoxication far surpassing that of champagne, is altogether unessential, nay, pernicious, in the choice of a wife, which a man ought to set about in his sober senses—choosing her,

as Mrs. Primrose did her wedding gown, for qualities that will “wear well.” I am well convinced that few love matches are happy ones. One thing, at least, is true, that if matrimony has its cares, celibacy has no pleasures. A Newton, or a mere scholar, may find enjoyment in study; a man of literary taste can receive in books a powerful auxiliary; but a man must have a bosom friend, and children around him, to cherish and support the dreariness of old age. Do you remember A. V.? He could neither read nor think; any wife, even a scolding one, would have been a blessing to that poor man. After all, “suitability” is the true foundation of marriage. If the parties be suited to one another, in age, situation in life, (a man, indeed, may descend, where all else is fitting,) temper and constitution, these are the ingredients of a happy marriage—or, at least, a convenient one—which is all that people of experience expect.

RESTITUTION.

WE have often been indignant at the hypocritical villainy practised by the consecrated craftsmen under this specious designation. A servant purloining from his master, little by little, some twenty or thirty pounds, and beginning to apprehend detection, or feeling some twinges of conscience, he first, as the unjust steward, bestows a moiety on his friends; gives a fourth to the priest, or to some mendicant friars, in alms; and then lugubriously affects sorrow at the confessional that he is not able to restore all that he had filched. His “spiritual director” quiets his conscience on the deposit of the residuary fraction; inasmuch as the penitent has done what he could in the way of reparation; and the donations which he has made to the church, are placed to his credit with the “charity which covereth a multitude of sins.” In a day or two the injured master receives a note from Father Such-an-one, enclosing half as many sixpences as he has lost of pounds; his reverence sends an eloquent paragraph to the popish journals, announcing the important fact, and extolling at once the righteous confessor and the social benefits of the confessional; and the absolved penitent, whose character is screened by the *holy seal*, is meanwhile carrying on his old practice, with increased confidence and to an enlarged extent. We have been led to these remarks by reading the following pompous announcement in the *Morning Register* of Dublin:—

“A gentleman called into our office yesterday, and shewed us a watch, chain, and seals, taken from the person of the late unfortunate Captain Maguire, who was murdered near Caher some years since. The articles were transmitted to the gentleman in whose possession they now are by the Rev. John Power of Clonmel, in whose hands they were placed, whether by one of the criminals or by some of his connections, we know not. They are of gold, and appear to have been buried in the earth: the stone of the seal is wanting; and from the watch the arms and

initials of the deceased have been effaced. This is another of the many evidences of *the influence for good*, which the confessional exercises over the human mind—affording a practical answer to the calumnies of the enemies of the religion of the people.”

Restitution! What a humbug—as veritable a humbug as all the *holy* Roman Catholic religion. A few things are restored at *angel-visit* periods, to keep up the delusion of confession, whilst elderly ladies lift up their hands and eyes to laud the blessed priest. A gold watch, with “the arms and initials” of the murdered deceased partially effaced, were rather a dangerous article even for a priest to retain in his possession, and the rather, if the hint should reach the ears of the heir-at-law, that it is in the *power* of a priest to restore it to the rightful heritor. Nothing is said about any *pecunia* that Captain Maguire may have had on his person at the time of assassination. As a suitable appendix to the above treatise, on profiting by restitution to the plundered rich, we give an example of the no less crafty method of securing the superstitious confidence of the poor.

A country priest has been informed by one of his flock, that a certain neighbour has stolen an article from her, but that she fears to charge him directly with the robbery. Putting a shilling into the hands of his reverence, she begs his kind offices, and after mass on Sunday morning, he mounts the pulpit, or ascends a step from the wafer table, and proceeds:—

“My dear children, you know that I have been your father, and comforter, and confessor, these last six and twenty years past, next feast of the virgin, and you all know what thrubble I’ve had in keeping Satan from taking hould of your sowls. Ay, you may look glum—but you are mighty sure ev’ry modther’s son of Adam amongst you, that I have worked hard enough. But, will yez never lave off your abominable thricks? will yez never grow obedient? What, ye think ye may sin as ye plase the whole week long, and cum to me for absolution the end of it; then I’ll tell you what, darlings, yez wont get it. Arrah now, Mr. Pat Maloney, why did ye cock yer eye on the pulpit jist thin—I didn’t say I meant you, but now you’ll give me lave to suppose so. And you, Mr. Philip O’Shaugnessy, you’re makin’ a great bodther wid yer nose and throat, as if ye had a big cowl—wait a bit darlin’, I’ll cum to you presently, and mind if I dont tickle your rotten conscience to some tune. Does any wan know Judy Bryant—oh, to be sure ev’ry body knows poor Judy, and yet I dare say some of you will purtind to tell me ye nivir herd of sich a crathur in all yer born days. Now cud’nt poor Judy hang hur bran new cloke and hur blankit, her only blankit, on hur own pailings, but that the divil must put it into the heads of several persons, whom I have at this moment in my eye, to take a likin’ to the same? Well, Murtoch O’Donnell, I didn’t say ’twas you did it, although you do look so fidgety and flustered; nor you Barney Mac Shane—but you remimber I said I had the parson under my eye, d’ye see? and you, Meggy Flanagan, you can’t sit asy in your sate either;—yet

who wud suspect you, that has got sich a comfortable home, and yer husband, Teddy, one of the best cobblers in the country? He now deep’ned his voice, and threw into his manner a very impressive solemnity.—Remember what I have said, my children, poor Judy Bryant has lost hur blankit; I have the big thafe before me that stole it, and if it is not returned to hur before to-morrow morning, I’ll excommunicate him and all that belongs to him, and I’ll have nothing more to do width him in this world, or the next.

CELIBACY, OR THE CONFESSIONER’S FROLICS.

THE extracts which we gave in former numbers from that quintessence of devilism, “The Moral and Dogmatical Theology of the *Reverend* Peter Dens,” have no doubt prepared our readers for the worst practical illustrations of a *religion*, the natural influence of which is to debauch the young, and especially the female, mind. The instructions given to confessors as to the manner in which their duties at the confessional shall be discharged, are so gross and filthy, that not only must the man who is practised therein be one of the most beastly imagination, but the female who can, without a blush, listen to the obscene inquiries of the priest, and repeat her homage at his sensual feet, must be less or more than that being whom divine love created for modesty and “sweet attractive grace.” Our object now is, not to write a treatise on this subject, or we might show that the worst that was ever written, by the worst of libertines, could hardly surpass in filthy conception the revolting matter of Dens’s Guide to the Confessional. The annexed satirical poem refers to matters of fact, within the knowledge of the writer.

THE dame her inmost thoughts divulged,
On bended knees confessing;
The Priest his itching ears indulged,
Absolved, and gave the blessing;
Then quitting Peter’s holy chair,
None there to see or chide oh,
He seized the penitential fair,
And “*thorum pogue*” * he cried, oh!
Oh *thorum pogue*, a colleen oge, †
My lips with love are burning;
When I would kiss, don’t take ’t amiss,
For I’m your Priest, ma vourneen.

Begin anew another score,
And if your mind’s in pain, oh,
Kneel and confess to me once more,
And I’ll absolve again, oh.
The pope of Rome, my charming Kate,
Commits to me the keys, oh,
And I can ope St. Peter’s gate
What time soe’er I please, oh.
Then *thorum pogue*, ’tis all the vogue
To kiss discreet confessors,
Their’s nobody near, to see or hear,
Or brand us as transgressors.”

* Give me a kiss, † Pretty girl,

Kate bounds indignant from her knees,
Her eyes in fury flaming,—
The Priest presumed her arm to seize,
With words too gross for naming.
“Vile brute, begone, or I’ll call John,”
She cried with voice undaunted,
“By no pope’s bull, on his dear scull
Shall beastly horns be planted.
Then keep your pogue, deceitful rogue,
For those poor fools who prize it;
But as for me, you soon shall see
How deeply I despise it.”

The priest then said, “the saucy jade,
Old Nick himself may take her;
I envy O’Neill, who can prevail,
And merrily kiss the baker.
But bakeress or quakeress,
From Cork to Limivaddy,
I find them all, both short and tall,
Too faithful to their Paddy.
Young Johnny O’Neill, tho’ slim and pale,
Is still a handsome fellow,
But as for me, despised I’ll be,
Because I’m black and yellow.”

John heard the tale, disliked the joke,
Forgot all reverence due, oh,
“John, you should not one word have spoke,
’Twas ’twixt the church and you, oh!”
But John said “No, it is not so,
The cause must now be tried, oh,
Is whether a spruce confessional beau
Shall deem my wife his bride, oh!”
Then Kate and John to D— went on,
Of the treacherous deed complaining;
The bishop would wink, but they would’nt shrink,
All compromise disdaining.

The cause was grave, three mitred heads
Unite in solemn session:
They find the priest had shamed his beads,
Though venial the transgression;
So this mock penance was decreed,
All scandal to repair, oh,
That he another flock should feed,
And kiss each lambkin there, oh!
Then to Culdaff, oh boys don’t laugh,
The gay confessor posted,
And there he shrives the catholic wives,
And there his health is toasted.

PROTESTANT CONFEDERATION.

KNOWLEDGE SECTION.

THE Meeting on Monday evening being opened with prayer and the routine business, admission of members, &c., being gone through, the adjourned debate was resumed on the question—
“IS POPERY ON THE INCREASE OR DECREASE, IN THIS COUNTRY, AND TO WHAT CAUSE OR CAUSES IS IT OWING?”

MR. MOFFITT opened the debate by saying—that as an opinion prevails that men are now too enlightened to permit a return

of the superstitions and a recurrence of the social evils that existed in former times, the present question is highly important. He would at once assert that popery is on the increase in this country, and has been advancing step by step since 1803, when Lord Kilwarden was assassinated. He regarded the Emancipation Bill (as some called it, but which was the Protestant Extermination Licensing Bill,) as the great means of lifting to power, advancing to influence, and increasing in wealth, the men whose every object was in some measure identified with the aggrandisement of their religious or religio-political system. (Hear.) He instanced the Reform Bill, that followed the eligibility of papists to the legislature, the Bishops’ Reduction Bill, the Tithe Bill, the Corporations Bill, the Church Bill, the Commissions of Education and Instruction, the withdrawal of supplies from Foundling Hospitals, the reduction of Charter Schools, and the innumerable measures of annoyance, injury and insult, to the Protestants of Ireland, already surpassing in many particulars, the persecutions to which our forefathers were liable in the reign of James the second. He referred to the arrogant assumption of unlawful titles by Popish prelates, the *hauteur* of the inferior clergy, the increasing number and magnificence of popish mass-houses, the depredations upon protestant churches, ministers and communicants, and the ostentatious assemblies, processions, and festivities of the papists, that outrage all moral decency, and threaten the extinction of all religious feeling. Mr. M. again urged his favorite theme of protestant union, as the means by which the flowing tide of popery is to be stemmed, and to be diverted from our country. He was glad, that already had the Protestant Confederation raised a barrier, which had flung back with a sensible rebound, the proud waves of popish malice, that a year ago thought to have commenced at the Coburg Gardens, another massacre of the Protestants of Ireland.

MR. ALCOCK was of a quite contrary opinion to that of his brother Moffitt. He was confident that popery was on the decrease. The mind of England was awakened; it saw the certainty of the increase of popery, and with this the overthrow of our free constitution, if not promptly opposed; and the begun efforts to regain the proud ascendancy and to react the sanguinary measures of olden time, provoked a resistance that, with the favor of heaven, is telling in every quarter. (Hear.) The reformed constituency of England, is returning Conservative gentlemen to the House of Commons, in almost every place where a new election occurs. Mr. O’Connell himself confesses he has no confidence in the English reformers, and that he was disappointed at the Newcastle election. (Hear, hear.) Truth is forcing its bright passage through the palpable gloom that has for some time wrapt the mind of the nation. The faithful preaching of the gospel, and the honest exposure of religious jugglers and pious imposters, by such indefatigable and intelligent men as our respected president, are laying bare the hidden deformity and the gross corruptions of Popery. Wherever the word of scripture

truth alights, like a fire it burns the root of the pestilential tree, and its fruits wither, and its leaves fall, and a lifeless trunk invites the finishing stroke of some bold, brave arm, to cut off the remainder of the idolatrous and demoralising mystery. He was sensible, indeed, that a great deal was yet to be accomplished; but, they had ground for encouragement. Protestant Ireland had here the nucleus of general Confederation. Let us go on in the fear of God; let us give circulation to our principles and our proceedings, by means of the Confederate and such other members of the press as would do us and the Protestant cause justice; and the speedy downfall of Popery was certain.

MR. ALLEY embraced the opportunity to explain his reasons for not earlier taking an ostensible part with the patriotic members of the Protestant Confederation. He did not like secret or merely defensive associations. He would give no cause for the unjust allegation of hole-and-corner meetings, and the claims of protestantism required that it should be aggressive. (Hear, hear.) On these matters orangemen had done themselves injustice. The Protestant Confederation had taken a proper stand; and he rejoiced and was thankful to be enrolled in it. He thought popery was both on the increase and decrease; it was growing in temporal greatness and influence that would soon raise it to supremacy in the state; but it was weakening at the foundation, just in the same proportion that its gorgeous superstructure was advancing. The silent but irresistible progress of divine and omnipotent truth, was insinuating itself beneath the walls of Babylon; whilst the sound of the craftsmen's implements, mingled with the exultations of the admiring multitude, were heard to echo around the building. We neither fear nor regret this. They are looking only to secular advantages; we desire that which embraces the life that now is and that which is to come. They depend upon human agency, we upon divine. They give honor and seek safety from men; God is our sun and our shield. (Hear.) Not, sir, (said Mr. A) that we are, or ought to be, indifferent to means. No, sir—from henceforward we will borrow from their wisdom, not from their wickedness. We will hold meeting for meeting; and stir up one another to zeal, to diligence and exertion. Have they union?—we will confederate. Have they funds?—we will collect shilling for penny. Have they munitions of war?—we will have our armoury in order. Do they contemplate aggregates, as tests of numerical strength and trials of skill?—we will take an early occasion to warn them, by a spectacle of those who are one in their object, and disciplined to their duty, against provoking the wrath of men—

With hearts resolved and hands prepared

The blessings they have gained to guard. (Loud applause.)

(To be continued.)

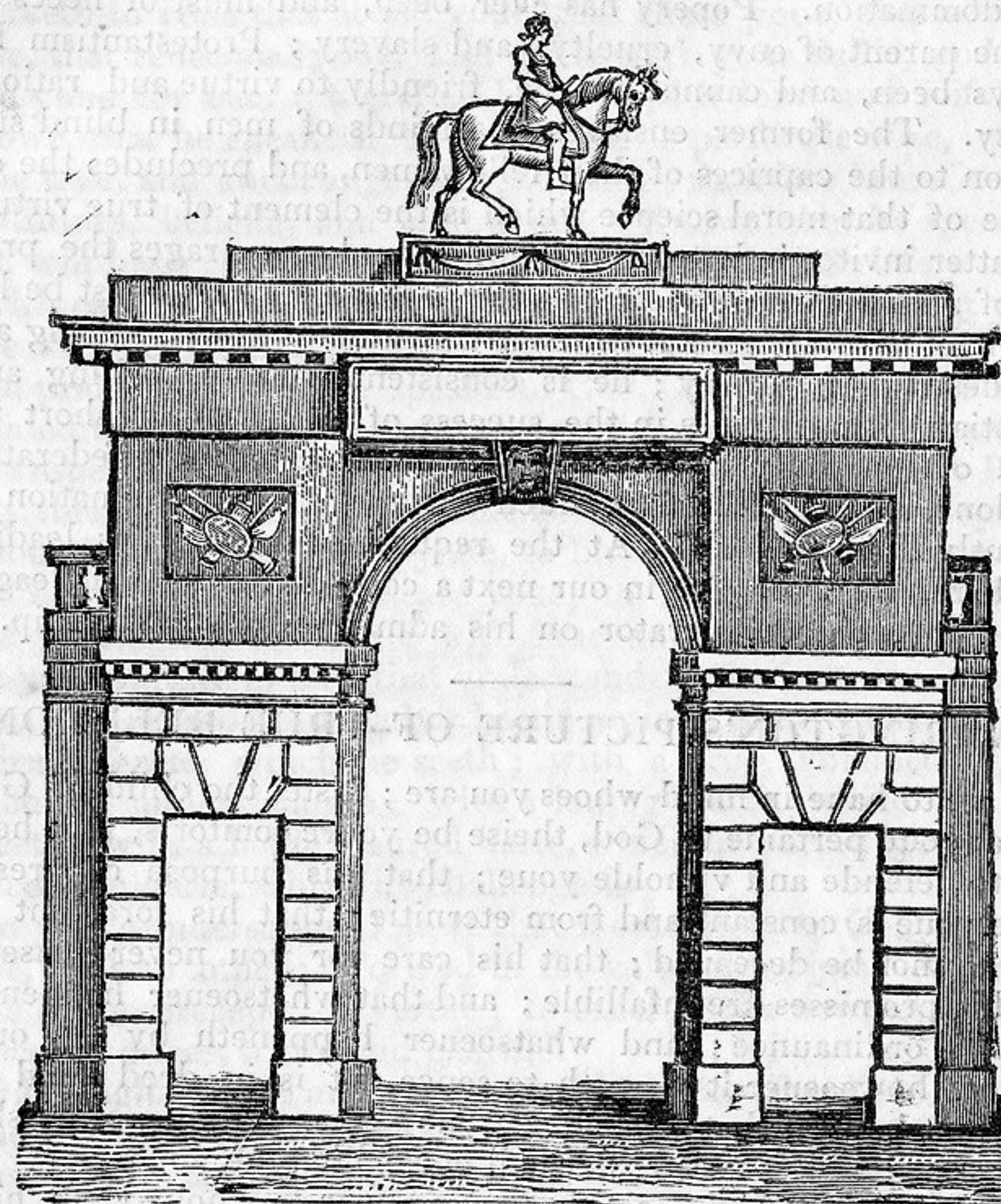
Dublin;—Typographed at the COMMERCIAL PRINTING OFFICE, 16 Anglesea-st. by Mac Donnell, Son, & Co., and published at the Confederation Room, 16 D'Olier-st. Sold by J. O. Bonsall, 133 Stephen's Green;—Enniskillen, W. Thrimble;—Liverpool, H. Ferris, North John-st.;—Warrington, C. Malley, Horsemarket; and the other Booksellers, through whom communications may be addressed, post-paid.

THE PROTESTANT CONFEDERATE AND MIRROR OF TRUTH.

No. XXVI.

"NO POPERY."

Vol. I.



THE GLORIOUS AND IMMORTAL MEMORY.

It was our intention to have followed up, in last week's Confederate, the begun memorial of those events by which our forefathers were delivered from popery and arbitrary power, by inserting one or two additional graphic illustrations, from the history of the "maiden city." The above engraving represents the commemoration arch, and the cut in our last page the armorial bearing of the city of Londonderry; both of which are well suited to keep alive in the minds of the people of that city, the imminent perils to which their ancestors were reduced, by the tyranny of a popish sovereign, and the treachery of his adherents, and to induce a grateful zeal for the maintenance of those institutions which have, for nearly a century and a half, made Great

Britain the nursery of every public virtue and political blessing. The man must be willingly blind, or wickedly credulous, who, having the deeds of other days so plainly described, in the acts and monuments of artists and authors, as to form a parallel current to the things which pass before his eyes, can recklessly join the graceless factions that would throw down the barriers to popish domination. Popery has ever been, and must of necessity be, the parent of envy, cruelty, and slavery; Protestantism has always been, and cannot but be, friendly to virtue and rational liberty. The former enslaves the minds of men in blind submission to the caprices of their fellow men, and precludes the entrance of that moral science which is the element of true virtue; the latter invites independent inquiry, and encourages the practice of all the duties of social and domestic life. He must be less than man who desires not the extermination of God-insulting and soul-destroying popery; he is consistent with his calling as a Christian, who rejoices in the success of means to cut short the reign of ignorance and crime! The Protestant Confederation has done, and is still doing, much towards "a consummation so devoutly to be wished." At the request of some of its leading members, we shall give in our next a copy of the solemn league signed by each confederator on his admission to membership.

HARRINGTON'S PICTURE OF TRUE RELIGION.

You are to haue in mind whoes you are; firste, the child of God, in that youe pertaine to God, theise be youre comforts, that he is able to defende and vpholde youe; that his purpose of preseruinge youe is constant and from eternitie; that his foresight for youe cannot be deceaued; that his care for youe never seaseth; that his promises are infallible; and that whatsoeuer happeneth is by his ordinaunce; and whatsoeuer happeneth by his ordinaunce, howsoeuer it seemeth to sence, yt is in deed good for youe that be his; that he shall contynewally guyde youe, he shall prosperously blesse youe, he shall eternallie saue youe.

Your dewties to him are, that youe depende wholie vpon him; that youe haue full faithe and affiaunce in him; that youe reuerentlie loue him; that youe louinglie feare him; that youe honour him, and frame your selfe as he himselfe hath appointed; that youe make his commaundements the rule of your life, and charitie the marke that youe be his.

The meanes of attaininge and vsing theise stande in hearinge the Worde of God, in praier, and in order of conversation.

In hearinge the Worde of God, whether it be by the voice of others pronouncinge, or by youre selfe readinge, you are euer to thinke that God speaketh to youe. In praier, either publick or priuate, youe are to remembre, that youe speake to God. In conversation, either open or secret, in close place or in hidden thoughte, you are not to forgett that youe walke in the eye and sight of God.

In hearinge God speake to youe in his Worde, knowe, that he speaketh that made youe, that seeth youe, that shall iudge youe, that hathe powre to damme and saue youe; whose Worde is, to the beleeving and obedient, *the savour of life vnto life*; but, to the vnbeleeving and disobedient, it is *the savour of death vnto death*; theirfore heare it humbly with reuerence: Knowe that he speaketh to youe that loued youe, that chose youe, that adopted youe, that redeemed youe, that preserueth youe dailie, and will saue youe for euer; therefore heare it with loue and ioifulnes. Knowe, that he speaketh to youe that is perfectlie wise, vnfaliblie true, and unchaungeable constante; theirfore heare it with heedfulnes, belieffe, and assuraunce. Knowe, that he speaketh that will haue accompte howe youe harde him; theirfore heare it with care, that youe maie receiue it to fruite. This that youe maie well doe, doe it often and with diligence.

In praier, when youe speake to God, knowe, that youe haue attained the honour to be admitted to the presence and speach of the vnspeakeable Maiestie, infinitelie passinge the highest Princes; theirfore praie with humblenes. Knowe, that youe speake to your Father that loueth youe, to him that calleth youe, to him that hathe promised to heare youe, to him that ioieth in hearinge youe; theirfore praie with loue and confidence: Knowe, that youe speake to him that vnderstandeth the bottome of your harte, and regardeth none but hartie praier; praie theirfore with a cleane harte, which he seeth; with a true, vnfained harte, which he understandeth; with a louing harte, which he embraceth; with a bolde assured harte, which he encourageth; and with a hole harte, which he challengeth.

In your conuersation, knowe that it extendeth to God, to your selfe, and to other: To God in the rules of religion; to your selfe in the precepts of vertue; to other in the dewties of obedience, kyndnes, truth, and charitie.

Off religion youe are to keepe theise rules that God, in his owne Worde, hathe deliuered, knowing that none other can please God; and therein remembre a wise and godlie meaninge of your late naturall father, whoe hartelie wished that, without spendinge time in variaunce of questions, the people mighte be diligentlie instructed in twoe thinges: The one, of sufficiencie of salvation by onlie Christe; the other, the sufficiencie of doctrine in the onlie Worde of God.

Off vertue in your selfe the perfect rule is to obey the commaundements of God; for, as the onlie breach of his will is sin, soe the followinge onlie theirow is vertue; therefore let that be your generall care to liue accordinge to your callinge, that is, accordinge to his will that called youe in his grace, and accordinge to your owne vowe and promise that youe proffessed in your baptisme; and, for particuler respectes that youe are a woman, remembre that, as iustice and fortitude are the more proper vertues of men, and the greater shame for men to lacke theme; soe chastitie, shamefastness, and temperaunce, are the

more peculiar vertues of women, and the greater shame for women to offend therein.

Prudence is more common to bothe ; yet, in execution towards other, and in publick exercise, more pertaining to men ; but, in governaunce of them selves, and in affaires at home, it is as mutche belonging to women. But in this whole parte of your life that concerneth the rule of your selfe, haue euer before your owne eyes, that youe stande before the eyes of God, his Angells, Saints, and amongst those alsoe your father ; whatsoever theirfore youe shall doe, knowe there is noe place secret ; and, for the doinge of what soeuer thinge youe will flee the sight of men, remembre yet that God, his Angells, his Saints, and your father looke vpon youe, and the daie shall come when all Heauen and Hell shall see it. And nowe and then call to minde, that one of the greatest paines in Hell is shame, when secret thoughts shall lie open. And that theirfore Dauid soe ofte praieth to be preserued from confusion and shame, and pronounceth him *blessed whose sinns are hidden*. But, for the hiding of sinns, there is no coveringe but Gods mercie ; and the mercie of God, as it is gotten with humble repentaunce and true faithe, see is it loste by desperation, and driuen awaie by presumption.

Off your behaviour towards other, of which all above youe are comprised in the name of *father*, and all equall and inferior to youe in the names of *brother* and *neighbour*, remembre theise three rules : For your superiors, that to theme youe be sutche, as youe wolde your children and inferiors to be to youe. For your equalls and inferiors, that in iustice youe doe as youe wolde be done vnto : And in charitie youe keep Christs rule, *To love theme as yourselfe*, not forgetting that, in the poore, is imputed the person of Christ himselfe.

AUSPICIOUS SYMPTOMS!!

A correspondent of the *Dublin Record*, states that a religious drama was got up in the town of Kildare, on the anniversary of the Virgin Mary's assumption, 15th August. Never, says he, was Diana of the Ephesians worshipped with greater zeal, than was the blessed Virgin of Mount Carmel by her besotted votaries, in the convent and chapel of this town during the whole of this day. From an early hour the devotees were pouring in from all quarters, (some even from Carlow !!) some as humble pedestrians, and others on cars, and the more respectable carried in jaunting-cars. The Friar is the personage at whose chapel the chief business of the day was performed. The "Society of the Scapular" went through their superstitious and degrading ceremonies chiefly at his convent. There you might see hundreds of worshippers pressing forward to obtain a hearing within the precincts. Never till now was I convinced by *ocular* proof of the soul-destroying absurdities practised upon, and by, my poor, dear, deluded Roman Catholic countrymen. There was a pro-

cession, in which the worshippers, clothed in white garments, walked up and down in the convent chapel, bowing their heads and saluting the image of the virgin. Yesterday (Sabbath-day!) I saw exposed for sale, at the house of a poor woman, several of the scapulars, made of bits of cloth, and having tapes sewed to the corners, [for the form, size, and fashion of which, see No. X. of the Confederate.] I asked the price, and as there were some purchasers near her stand, she moderately asked sixpence or eight pence each for what she made, having begged the bits of cloth, the materials of the articles. When purchased, they are brought, as on this day, to the priest, whose benediction—price two-and-six-pence—renders them, as the poor deluded people believe, most sacred, and beneficial for the removal of all dangers, and the acquisition of all blessings. Oh ! sir, my heart bleeds when I see so many of my countrymen, as I have seen this day, walking in darkness and rejecting the truth of the gospel salvation.

There was a "gathering" of strange priests assisting at the mummeries to day, the "*odor lucri*" attracting them.

When I dared to raise my voice against these impieties and soul-destroying fooleries, I was assailed by four or five of the infatuated votaries. It is chiefly, I think, the *silly women* who are led captive ; they form the chief number in this society. Yesterday I met an aged man ; he was walking over his little farm, and having accosted him, I spoke of the love of Christ to sinners. He seemed perfectly ignorant of the gospel mode of salvation—knew nothing of the Bible, and said he never saw one in his life. I then took one from my pocket, opened, and showed it to him—spoke a word for our adorable Redeemer, and returned home, pitying, and praying for the time when Christ the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming, this arch-heresy, Popery.

ARCANA THESAURI—THE PRIEST'S POCKET BOOK OPENED.

A few days ago it was our fortune to pick up, in a bundle of pamphlets, bought at Sharpe's Literary Hall, in Anglesea-street, about a dozen years' series of the "*Ordo Divini Officii Recitandi*," &c., a kind of clerical almanack and directory, which had been the property of Mr. Peirse Walsh, the incumbent priest at North Anne-street mass-house. Upon the interleaves Mr. Walsh has left a series of memoranda of the moneys received by him, in various ways, in the course of his occupation ; a few extracts from which we shall give, as unquestionable criteria of the economy and resources of the Popish system in Ireland, and as a help towards the calculations of the immense revenues of the Jesuits. INTENTION MASSES being a common service purchased by the more respectable Roman Catholics, at rates varying from five

shillings to five pounds, the manner of seeking and remunerating for these may be known from the annexed literal copy.—

“Mr. Callanan (James Joseph) presents his compliments to the Rev. Mr. Walsh, to request the favor of his masses, on the mornings of the 18th and 27th inst., to be offered up for his intentions, at ten or twenty minutes before eight o'clock on each day, March 17th, 1829.”

Whether the intentions of a man are to make illicit overtures, to become bankrupt with a full purse, to poison a wife, or to bear false witness against a heretic, the terms of Mr. Callanan's note to Father Walsh would seem to imply that, as a matter of course, the service should be rendered. The names of a Mr. McDonnell and Mrs. Mooney are found amongst the same class of pious intenders. It were of some interest to learn what becomes of the money, and especially what becomes of the masses, should circumstances prevent the devotion of the intentioned. In several other parts of the book we have the following affectionate memoranda.—

“D. Carrol, Christopher and Alice Carrol, to pray for the repose of Mrs. Emily Carrol.”

The first of these purgatorial prayers, for Mrs. Carrol, appears to have been ordered for the 16th of June, 1828, and to have been re-ordered annually for that day, during the entire life-time of the reverend soul-reliever; for we find the memorandum periodically repeated up to the year 1835 inclusive.

On the 11th March, 1828, we have masses (*missæ paroles novem*) for Miss Eliza Archbold, by whom debentures for £700 were entrusted to Father Walsh.

In another place, under the figures £40,000, we read—

“Memorandum—28 hujus, pro anima Patritii Cummins.”

In various places we have such notes as—

“James Martin, 3 missæ.

Catherine Martin 3 do.

John Martin, 3 do.

Mrs. Martin, 3 do.——£1 19 30

Mrs. Burgess, mass 14s.

Joannis Bonyon, 2 missæ, pro anima, £2.

Mr. Fitzpatrick, £6 for 48 masses.

Mr. Dease £50, pro anima, 14th Dec.

Mr. Le C. £19, missæ, 6th May.

Mr. J. O'Brien, £40, sex missæ.

For Mrs. Lynch £15 missæ.”

These extracts will afford some idea of the means by which the Romish clergy in Ireland, are enabled to dress, play, and debauch, as is notoriously the case with some individuals we could name. This is the manner in which poor souls are defrauded of that “durable riches and righteousness,” to which God chooses the poor of this world, and which is held forth in the gospel without money and without price.”—Isaiah lv. 1. Matt. x. 8.

Hereafter we shall give some other matters from the Priest's Pocket Book, that will be found particularly interesting, in reference to papist statistics in Ireland.

EVENING HYMN.

The vesper time draws nigh,
The pale moon trembles in the horizon fair,
And stars are speaking in the quiet sky;
It is the hour of prayer.
Bend, bend the heart and knee,
For day's long toil and trouble now are past;
Whom should we seek, at this still hour, but Thee,
Father! at last.
It may be in the day
Our hearts too busy and too worldly grown,
Sometimes forget thy love—mistrust thy sway:
This hour is all thine own.
And if some falling tears,
When pleading for the loved one far away,
And cherish'd in our heart's deep core for years,
Should force their way;
Thou wilt forgive, for Thou,
Jesus, wast one of us, and grief did'st share;
Pardon our sorrow, and accept our vow,
Now, at the time of prayer.
May holy angels keep
Watch thro' the dark night while we lie at rest;
Send peaceful dreamings, to our quiet sleep,
Of them—the lost—the blest.
Should this night be our last
Of earthly watching and of earthly care,
Then may we wake in heaven, all sorrow past,
And praise thee there.

PROTESTANT CONFEDERATION.

KNOWLEDGE SECTION.

In continuation from our last number, we give the substance of the speeches upon the question, “IS POPERY ON THE INCREASE OR DECREASE IN THIS COUNTRY, AND TO WHAT IS IT OWING?”

Mr. CUSTIS represented Popery as a monster with two heads, the one political, the other spiritual. Its political influence is on the increase, its spiritual influence is on the decrease. (Hear.) The devil, finding himself hard pressed in his strong holds, by the champions of divine truth, had induced our infidel rulers to cede their political vantage-ground to his captain-general, the man of sin; and he was making good use of the means of mischief. (Hear, hear.) However this would avail him little. There was much to be regretted in the political advance of popery; but, after all, it is spiritual privilege which we most prize. Of this the members and partizans of that apostate synagogue shall never deprive us (applause); and, with a few more steps, even of political encroachment, they will hear, with an emphasis that shall paralyse their every exertion, the indignant and invincible voice of confederated protestantism—“Hitherto shalt thou go, but no further, and here shall thy proud waves be stayed.” (Loud applause.)

MR. CLAY.—The view I have taken of this subject leads to an avowal which may at first be considered as a paradox. I assert

that Popery is both increasing and decreasing. My conviction is, that popery's temporal power is at present increasing; in the proving of which I will claim your attention, while I lay before you a few circumstances in her history. During the reign of the good and pious George the third—that true servant of the King of Kings, that uncompromising champion of the truth of God, that man the eyes of whose understanding saw, by the Spirit of truth, the destructive character of popery, and exclaimed, “I can change my regal robe for the peasant's coarse attire; I can leave my palace and dwell in a cot; I can, like the virtuous Roman, resign my sceptre for the plough; and, strengthened by God's grace, can ascend the scaffold, and bare my neck to the axe; but to give my consent to sever the chains that bind the mischievous and treacherous hand of popery, I never can.” And in his reign popery grovelled, like the serpent, in congenial dust. But that good monarch was gathered to his fathers, and another king arose that knew not Joseph. The chief buttress of Protestantism had fallen to the ground. Another swayed the sceptre, a perjured and profligate prince, who, unlike his pious father, stretched forth his arm to loose the fetters that bound the destructive tiger of popery. And what has been the consequence? We see the monster of treachery, soon as an arm is free, seizing the destructive knife, cutting asunder every thong which fettered his brutal licentiousness, and like an enraged and hungry lion, satiating his sanguinary appetite on Protestant prey. It is unnecessary for me to go into the minutiae of facts, in the accumulated list of evils since the passing of that destructive measure, which was to be the national panacea, but which turned out the most deadly poison to Protestant interest and Protestant peace. Any man with the least discernment must have foreseen this. Why, sir, as well might we think of a flock of sheep remaining unworried or unharmed with an unmuzzled wolf among them. By this fatal step, the subjects of popery have become rulers and legislators: creeping, by perjury, into our councils, and thwarting every measure connected with the welfare of Protestantism. I therefore draw my conclusion, that popery's temporal power is at present on the increase in Ireland. (Hear, hear.) I will now trespass on your valuable time for a few moments, in proving to you that popery's spiritual power is rapidly falling. I will not point out individually the many defections from the ranks of popery, the withering of many of her boasted flowers, beneath her own chilling influence, and their restoration beneath the re-animating glory of the gospel—as a Nolan, a Reilly, Burke. Though far be it from me, in the most distant manner, to surmise that they have not been elected the free children of regenerating grace, yet I agree with a sentiment I have heard expressed by our Reverend and discerning president, that we ought not to be too sanguine in our hopes of converted popish craftsmen. We have seen how such acted in days of yore. But, sir, there is one fact, which flings an unearthly brightness over

the gloom of popery, and like the heaven-sent light which struck the astonished Saul to the earth, dazzling the sight of beholders. I allude to the reformation of the two Roman catholic priests of Birr, and their whole congregation. Oh, yes, this is a blessed work, in which we certainly see the powerful agency of the spirit of the Most High. Sir, I feel convinced that the Lord has commenced, and will fulfil. He lacketh not means to accomplish his ends. Popery's spiritual power is on the decrease. Mr. Clay urged, at great length, the use of all lawful means, to carry on the mighty work to which, during the few months of its operations, this Confederation had contributed; and above all things, that the brethren should guard against the admission of any that might tend to create discord or division. He concluded by eulogising the intrepid and persevering conduct of the Reverend president, by whose controversial spirit we see the crazy bark of idolatry, infidelity, and superstition, lashed about by the waves of religious agitation, and would shortly, by the blessing of God, be dashed to pieces on the eternal rock of truth. (Applause.)

MR. M. COLLISON was decidedly of opinion that popery is on the wane, notwithstanding the pomp and noise that now characterise the policy of its advocates. In one point of view, indeed, it would appear to be on the rise, that is, in its political influence; but even upon the reality of its increase upon the legislature and the executive of the country, he had his doubts. It may be a question whether those men of infidel principles, who make popery and its partizans the tools of their aggrandisement, intend not by-and-bye to turn round upon, and slay, with its own weapons, the rapacious monster that has been coaxed to aid toward their personal objects. Be this as it may, the increase in arrogance and luxury of the craftsmen is producing a disgust in the minds of more intelligent Roman Catholics, and the lower orders of the papists, whom education has set thinking, are sagaciously hinting at the preference to be given to a respectable clergy who, like the Protestant ministry, have some consideration for the poor, and spend their incomes among the people; rather than to a body of fellows, dragged from obscurity and poverty, whose entire object is, to riot and to tyrannise, to set man against man in hatred and in strife; and to spend mines of wealth in gorgeous temples, and in superstitious trifles, to gratify their vanity and pride. They are beginning to feel, by the increase of monastic houses, and levies for the support of lazy monks, nuns, and friars, that it will be no advantage for Ireland to become, like Spain—in which there is a priest for every twelfth man, and a nun to every sixth woman, whilst fifteen thousand murders are committed every year, and a man's life is liable to be taken from him by some disappointed friar, as he goes about his business in broad day-light. (Hear.) But, sir, the word of God assures us, that the visible glory of Babylon is the sure presage of her speedy humiliation; that with her growing outward magnificence she will internally grow weaker, until in one day her

plagues shall come, and her desolation in a moment. One fact is encouraging, namely, the union of liberals and papists. Whilst these are the same, in their essential principle and their ostensible object, they can never agree on the division of the spoil. (Hear.) The selfishness of each will be the ruin of both; and the people of God have only to be vigilant and active that they may seize the moment of opportunity to possess themselves of the disputed field. (Hear, hear.)

MR. T. V. BELL said, it was of great moment to all classes of Protestants in the British Empire to know, is popery rising or falling, to what extent, and to what cause owing. He did believe that popery has very much advanced, and is still gaining ground, more or less, every day. In the year '29 the staunchest supporters of our civil and religious liberty, by an unaccountable infatuation, joined heart and hand to grant to popery what is the right of Protestants alone—to sit in the legislature of this Protestant empire. They granted to idolaters and perjurers—to the besotted mortals who believe, or profess to believe, what no man can believe—that their ghostly fathers can make the Being who filleth immensity—the privilege to discuss questions relative to Protestantism and its institutions. I remember well the cry at the time the emancipation bill was granted to papists, that if they got that boon they would rest satisfied. It is an old saying, “put a beggar on horseback and he will ride to the —,” and it is so with your papists; give them one favor and they must have another and another, and so on, until they gain all that is the right of Protestants, both civil and religious. And, sir, if we allow them to go on, they will ascend the throne at last, and be monarch of all they survey. If we do allow these things to go on, we deserve to be trampled under foot. We must now defend the rights and privileges our forefathers fought, and bled, and died to impart to us. (Hear, and “we will.”) It is the fault of Protestants that they are not up and doing, and bound together as one man to fight for the cause of God and their country. Popery appears rising to ascendancy—to the regainment of her old dominion, yet really she is but now commencing her downfall—the higher she gets, so much the better for us—the weightier, the sooner she sinks; with being top-heavy she tumbles over flat at once, or else she will precipitately descend, acquiring, according to the laws of motion, additional acceleration, as she approaches the pit of hell: for high in air has she held her head, which appears to get a little giddy as she nears the dizzy pinnacle.—Sir, I do think, that one chief cause of popery's rising in this country is the no less than perjury of certain Protestants, as well as papists. [Here Mr. B. referred to the oaths taken by official personages, the licentious interpretation put upon them, and the lax morality thus introduced into the places which give example to the people.] These flippant oath-takers are they who voted away ten bishops, gave their voices to do away eight hundred parishes and their ministers. Are they not liars

and perjurers, the children of the devil? and can a nation be prosperous, or a people unpunished, if indifferent to such an abandonment of all moral principle in their legislators? No wonder, sir, that detestable popery should rise and be exalted as the eagle. But this system cannot last; it must fall by the vengeance of the Almighty, with the velocity of the angel that was cast out of heaven for his pride. Sir, if the Protestant Confederation hold the bible, the whole bible, and nothing but the bible, it will go far to beat out popery from its strongholds in this country. Our cry “no popery” is spreading, and spread it will, till from the Giant's Causeway to Cape Clear it becomes the chorus of the people. Your motto, sir, of “*Justice for the Protestants of Ireland*,” we will keep up till we obtain it. (Loud applause.) We know that we have much to do; this is the necessity for our exertions—much has been taken, not wrested from us, as our enemies would make believe. (Hear, hear.) Mr. B. concluded a powerful speech by reiterating his conviction, that the visible increase of popery, whilst attracting the notice, was stimulating the hostile zeal of Protestants, which would shortly induce an universal confederacy, with “No Popery” as its motto, and “No Surrender” as its cry. (Loud applause.)

MR. W. SHAW said, popery was evidently on the decrease. The distinction of spiritual and political popery he could not understand; for there was nothing of spirituality in the system. As to the alleged political increase, he confessed that Ireland was an asylum for banished traitors, whom the just indignation of foreign countries had driven hither, and that the intention of popery was becoming developed; but he was sure that this would increase the popular disgust, and that ere long there would be a general rising of the Romanists themselves against all ecclesiastical institutions, which would issue in the overthrow of the papacy.

MR. G. PHAYRE.—Sir, that popery is visibly and daily increasing is unfortunately too perceptible to require any elaborate argument to prove. The almost numberless edifices which have lately been raised for the worship of the Beast, the monasteries and convents which, with the sanction, and under the patronage of our *Protestant* government, have been built, and are now become the head-quarters of conspirators against the weal of our country, for the aggrandisement of their order; the insolent tone and bearing of the priesthood, the arrogant assumption of titles and dignities contrary to law, and the proud and haughty spirit of defiance used towards the government, are all consequences and evidences of the increase of popery. We may naturally ask—how is it that this ravenous destroyer of God's people goes on with this augmenting power? Sir, the remissness of Protestant ministers has been one of the causes; the misconduct of Protestant landlords is another. (Hear.) Sir, it cannot be imputed to the wisdom or virtue of the priesthood. To the exertions and struggles of papists to regain their former power much is to be attributed; but these exertions would have been of little avail

had there not been traitors in our camp, by whom the exertions of papists have been fearfully aided, and who now, like the Jews of old, who rooted not out every vestige of idolatry, according to the Lord's command, have found the idolaters a sore trouble and affliction to them. Protestant ministers, I repeat, have sadly neglected their duty. If that glorious revolution, the principles of which we Confederate to maintain, had been followed up by exertion on the part of Protestant ministers, this would have entirely freed us from the contamination of popery. They have not followed in the steps of the reformers, working out that which they had begun, and fighting for the faith once delivered to the saints. The spirit of Wickliff, Luther, Calvin, Coverdale, and Knox, exists not now; the sacrifices, and labors, and devotion to the cause of God, the steady, firm, and uncompromising principles of olden time, are not now to be seen; the followers of the Lord Jesus, the successors of the fishermen and publicans, are too refined and too sensitive now-a-days to vindicate their master's interest at the sacrifice of their own. (Hear.) Protestant ministers of all classes should have carried on a controversial war with the soul-destroying system, instead of disputing with each other on matters of trifling import, and giving an opportunity to the wily enemy to creep in, and possess himself of the strong holds of Zion. Popery and its ministers are known by their persecuting spirit. Protestants are not free of that charge; their persecution has not been pushed to the extremities popery goes, but 'tis not the less persecution. The sneer of contempt, and smile of derision, is persecution. 'Tis persecution that prompts the men who call us fools and mad; 'tis persecution that sometimes deprives a zealous pastor of the society and aid of his envious brethren in the ministry; 'tis persecution that urges professed ministers of the gospel to slander those who decline to join in their policy and intrigues; and by conduct such as this Protestants have become auxiliaries of popery. (Hear.) Sir, Protestant ministers have fled, with affected horror, from what they call the arena of politics; as if a Christian's duty to his God was incompatible with his duty to his country. I am not about to enter into any disquisition on the propriety or otherwise of ministers being politicians. It is my belief they should; and when their interests are directly concerned, we find many of them not backward to be such. It is such only who look upon their own things, and not upon the things of others, that affect to deprecate politics; and hence also the increase of popery. (Hear.) God forbid that I should here make a sweeping charge; then were we desolate indeed. We have had bishops who refused the bigotted and craven-hearted James their sanction to his efforts. We have now a Beresford, a Philpot, and some others, who fear God and love their country. We have now an O'Sullivan, a M'Ghee, and a Kingston in the church; a M'Crea, an Edgar, and a Cooke, in the camp of her allies, clad in the armour of the Lord, and who are going forth in contest with the daughter of hell, conquering and to conquer. (Applause.) In

conclusion I would ask, if I have made out my case against the Protestant ministry, is it at all wonderful that popery should be on the increase? (Hear, hear.)

MR. ALCOCK replied.—The proposer of the subject, and almost every succeeding speaker, had said that popery, in a political point of view, is on the increase, but in a religious point of view, on the decrease. He would maintain, that popery is in every sense on the wane. One hon. member (Mr. Collison) has said that popery was a long time erecting, and therefore argued it must take a long time to be pulled down. It is true that from four hundred years after the death of Christ, up to the period of the reformation, was she piling up that pyramid of infamy, which at its base covered almost all Europe, and whose summit towered to the clouds; but at the reformation the first blow was struck which shook it to its centre, and since that period destruction has day after day been hastening; and as it is easier to destroy than to build up, it will not take the long time to pull down which he would lead us to expect. He continued, that political popery is on the rise, but he gave no proof; he said, religiously it is on the wane, and to what did he attribute this? Why that the population in Spain were taxed with supporting a priest for every twelve individuals, and this is beginning to cause the decline of popery in Ireland, where the poorest population in the world are also obliged to support an avaricious priesthood. Thanks to God, it is not to such causes that the decline of popery is to be traced. No, sir, it is to the change in the heart of the people that it is to be ascribed. Another speaker (Mr. Clay) dwelt long and eloquently on queen Elizabeth, on king George the third, and George the fourth, who are all in the *clay*. I could as enthusiastically revere the memory of the one, and as sincerely deplore that of the other, as he; but what have they to do with the question? Mr. Adams had commenced by saying that popery was on the increase—else why did we confederate together? Why, sir, we are united to hasten its overthrow; not to look on at it increasing. I shall now proceed to establish that popery is in every sense of the term on the decline. The conclusion at which this Confederation have frequently arrived is, that popery is not a religious but a political system; for it is ridiculous to speak of *religious* popery! *spiritual* popery!! *holy* popery!!! Well, then, if popery is confessedly a political system, and religious popery is a non-entity, it comes to this, that popery is on the decline. But admitting for a moment that there is such a distinction as religious and political popery, I would refer to the reformed congregation at Birr to prove the decline of popery. There thousands are walking in the liberty of the gospel of Christ, recognising no Saviour but him, and trusting in his sacrifice alone. Mr. Alcock referred to the diminution in the saint and holy days, and also to the many approximations which popery is making to Protestant discipline, by curtailing the fast days, &c. Growing ashamed of their absurdities, the hierarchy are laying hold of

any pretext to relinquish many of their abominations. One argument by advocates on the other side is, the great buildings which are rising up in this country. Does popery then consist in stone and mortar? No! I can but view them (to employ a vulgar illustration) as building the stable before they have got the horse. Those great buildings, which seem to astonish and affright some Protestants, I regard as so many edifices which, by-and-by, shall become temples for the service of the true and only God. It is true that popery in the present day has a government favorable to it—a government, professedly Protestant, base enough to support the basest measures of the man of sin. We have, however, men who are fully capable, with the blessing of the Lord, to counteract their rash designs; and with such men, and such promises of God as animate and guide them, we doubt not the speedy and the happy issue. (Applause.)

Mr. RYAN thought there were few would deny that popery, like the rolling tide, is setting in upon these countries. He, however did not much regret it: such was the manner of God's providence, before his judgment came upon the church's enemies. By the overthrow of Babylon, in the very hour of her pride, the wondering nations would be led to acknowledge the hand of God, and to praise him for the righteous exertion of his power. He (Mr. R.) had no doubt that the want of vital piety and of holy prayer amongst Protestants, by which a spirit of liberalism had grown up in the church, and popery had been politely nursed into an ungrateful arrogance, was one great cause of its rapid increase; and, until the Protestants should return again to God, in separation from idolatry, there was no hope of improvement. He did believe, however, that the spirit of prayer from on high would accompany these exertions; and that, ere long, the mass-houses would become, by the *vox populi et vox Dei*, sanctuaries for the Lord and for his Christ. (Applause.)

Mr. MORRISON.—Some of the preceding speakers, sir, have argued that political popery is on the increase, and religious popery on the decrease. I do not think that popery has one spark of religion in its composition. (Hear.) It is the base, bloody, and brutal creature of the Apocalypse, which neither fears God nor regards men. Politically increasing it is. (Hear.) Its wealth is increasing—its agitators are growing bolder in their demands—its equality of power in the state has already been followed by the concession of a prime minister, (Lord Grey,) that it is as fit to be the established religion in Ireland as the presbyterian in Scotland and the episcopalian in England; and its advance upon the executive is going far to the entire possession of all that was deemed necessary to the preservation of common liberty. (Hear.) This, sir, is owing to the carelessness of the protestant community—to their forgetfulness of the crimson deeds of 1641, the cruelties of 1690, and the bloody crusades of 1798. From Scullabogue, Wexford Bridge, and Vinegar Hill, the ghosts of our fathers have arisen, as angels of charity, teach-

ing us to forgive, and we have liberally outrun their instructions, in the effort to forget. By a false toleration we have invited the children of their murderers to immolate ourselves, and they have not been slow in aiming to avail themselves of the encouragement we have given. Every cabin is now a barrack-room, every mass-house a school of tactics, every priest a captain, and every friar a drill-sergeant of ribbonism; (hear, hear,) and thirst for slaughter is breathed in every valley and on every hill. This society, under God, will, notwithstanding, repel the bold adventurers. We have raised the old banner of "NO SURRENDER," with the more decided motto of "NO POPERY;" and, with heaven assisting us, when we do begin, we will make a full end.—(Applause.)

To show the poor wretches how little we care,
Tho' the pope and his myrmidons all were behind us;
Let the priest-ridden caitiffs come on if they dare,
They will then know the bonds that from henceforward bind us,
One pass-word we have, which we ne'er can forget—
The one that of old raised our forefathers' spirit—
"NO SURRENDER," their watchword, is our token yet;
And our sons and our sons' sons the same shall inherit.
(Loud applause.)

Mr. MATTHEWS.—Sir, I will leave to M'Crea, O'Sullivan, and M'Ghee the theology of the question. I believe that a great cause of that increasing political evil, which is generally admitted, is the cowardly and traitorous spirit of many Protestants. Many there are, of our own profession, some even who pretend to special loyalty, as Brunswickers and Conservatives, who find fault with such zealous, fearless, and self-denying men as our valued president, for doing too much for our religion and our country. (Hear, hear.) With such heroes and wiseacres, Mr. M'Crea, forsooth, is a madman, and we are fools. Well, sir, if as fools we can do mischief where we wish to do it, and you, as a madman, can only bite a few of those who call you so, we will be satisfied with the character they give us. (Laughter and hear.) Sir, let the wait-a-whiles and weather-cocks, do and think as they please, we love decision and steadiness—those qualities our president possesses, (hear,) and in these we will strive to imitate him. (Hear, hear.) I, for one, don't like your Laodicean Christians or patriots. If our cause is worth anything, it is worth our whole hearts. (Hear, hear.) Sir, Mr. M'Crea has, we think, caught the right wind and the proper channel to check popery, infidelity, and treason. (Hear.) We are content with him for a leader, let others make their choice. (Hear.) We will pray with him as a Christian—we will Confederate with him as a patriot—we will obey his counsel as a Friend—we will follow him to agitate, to petition, to register, to canvass; aye, and I, for one, to the hustings, if he should aspire to them, to place him where we want a man, with his mind, his character, and his spirit, to strangle the gorgon and to crush his tail. (Cheers.) We will soon show the papists and the beggarly trades, what this Con-

federation can do. At the next election, rank and file, with the arms of the men we love, and the expressive color we have inlaid upon our old bright orange, we will march in and march out, if need be, with the sword of the Lord and of Gideon, until we make both recreants and rebels march off, to the tune which accompanies the exit of rogues. (Applause.)

We are reluctantly obliged to omit the excellent remarks of Messrs. Henderson, Orpen, Adams, Moffitt, Hendrie, and Williams. Mr. Williams's speech, in particular, contained some very sound and elegant religious sentiment, on the decline of "the church without a religion," by the action of that coalition of papists and infidels, which the selfishness of each had induced. Mr. Adams summed up, on which the question for the following week was chosen—"HAS POPERY OR PROTESTANTISM, WHEN IN THE ASCENDANT, BEEN MORE CONDUCTIVE TO LIBERTY, VIRTUE, AND SCIENCE?"



"The armes of the Citty of Derry were at first, when the Hon. Sir Henry Dowra, Knight, made the plantation there against the arch-traitour, HUGH, sometime EARL OF TYRONE, the picture of *Death* (or a skeleton) sitting on a *mossie stone*, and in the dexter point a *castle*. And, forasmuch as that citty was since most traiterously sacked and destroyed by Sir Cahir (Charles) O'Dogharty, and hath since been, as it were, raised from the dead by the worthy undertaking of the Hon. Citty of London, in memory whereof it is from henceforth called, and known by the name of Londonderry, I have, at the request of John Rowley, now first Mayor of that citty and the cummunalty of the same, set forth the same with an addition of a *chiefe* of London, as here appeareth; and for confirmation thereof, I have hereunto set my hand and seale this first of June, M. D. C. XII.

DAN. MOLINEUX, *Ulster King of Armes.*"

Dublin;—Typographed at the COMMERCIAL PRINTING OFFICE, 16 Anglesea-st. by Mac Donnell, Son, & Co., and published at the Confederation Room, 16 D'Olier-st. Sold by J. O. Bonsall, 133 Stephen's Green;—Enniskillen, W. Thrimble;—Liverpool, H. Ferris, North John st.;—Warrington, C. Malley, Horsemarket; and the other Book-sellers, through whom communications may be addressed, post-paid.

THE PROTESTANT CONFEDERATE AND MIRROR OF TRUTH.

No. XXVII..

"NO POPERY."

VOL. I.



THE INQUISITION.

THE Inquisition is the court established by the church of Rome, chiefly for searching out, trying, and condemning heretics, or offenders against her faith. It is dignified with the name of the *Holy Office*, of which the Pope is still supreme head and lawgiver, and is almost wholly in the management of priests and friars: it affords one of the most decisive and unequivocal proofs of the true spirit and genius of the Romish religion. Though there were some very severe laws early made by the imperial authority for punishing the crime of dissenting from the established religion, yet as these were deemed either too mild and insufficient for restraining the supposed evil, or were not so carefully and vigorously executed as the interests or sanguinary wishes of merciless ecclesiastics required, they ceased not till they had such delinquents wholly delivered up to their will and power, and had usurped a jurisdiction over their persons, lives, and fortunes, independent of the civil authority, to which they left nothing but the drudgery of executing their iniquitous acts.

It is indeed Rome's masterpiece of craft, cruelty, tyranny, and injustice; calculated for the suppression at once of religion and truth, liberty and knowledge, innocence and virtue; which could proceed only from that wisdom which is earthly, sensual, and devilish. The Inquisition was established in the beginning of the thirteenth century, against the Albigeois, to finish what the preaching of missionaries, anathemas, croisades, and wars, could not fully accomplish. Innocent III. gave an inquisitorial commission to one Rainerius to force heretics to return to the unity of the Catholic faith, and to punish the contumacious with all *canonical pains*. Immediately after the power of Inquisitor-general was committed to Dominic, and the order of preaching friars of which he was the founder, in whose hands it has chiefly been intrusted ever since. This Spaniard was a fierce and cruel bigot, and was preferred to this office because of the flaming zeal, and bloody disposition whereby he distinguished himself against the persecuted Albigenes: for which kind of virtue and sanctity he *was afterwards canonised*. It is said that his mother dreamed before his birth, that she was with child of a whelp carrying in his mouth a lighted torch, who should put the world in an uproar, and set it on fire. This he fully verified by his incendiary sermons, and the wars, fires, and faggots, which he kindled in various parts. The councils established the Inquisition, and gave it settled laws and form: the council of Thoulouse in 1229 was almost wholly employed in regulating the procedure of Inquisitors. Pope Gregory IX. in 1235 caused a collection of decretals to be published, in which were contained many extraordinary canons *de modo Inquisitionis*. The emperor Frederic II. authorised the Inquisition by the most severe edicts, formerly mentioned, which were approved and ratified by Honorius IV. and other popes. The earls of Thoulouse, and other princes, were forced to become the supporters and blind executors of the sentences of the Inquisitors. The popes labored still to increase their power, and invested them with perpetual authority to administer judgment in their name, independent of all others. Thus supported, they soon began to enrich themselves with the spoils, and satiate themselves with the blood of condemned innocents, and to exercise the most unlimited tyranny, to the terror of all sorts of persons. The Inquisition continued to make progress, and was settled in almost every country where papal authority could introduce it. It was early established in Arragon, and some provinces of France and Germany. It was introduced into Italy in 1251. It was admitted into Venice under Nicolas IV. with some restrictions, and, before the end of the 12th century, had made its way into Paris, Sardinia, Servia, Austria, Spain, Hungary, Poland, Dalmatia, Bohemia, and even into Syria, Palestine, and the Indies. In Spain it appeared with greater pomp, power, and terror, than hitherto in other nations: a peculiar standard was chosen for the tribunal, and peculiar habits appointed to be worn by the criminals in the *auto da fe*, or acts

of faith. In one of these inquisitorial acts, celebrated at Seville, sentence was passed against eight hundred persons at once. Charles V., in 1550, published a declaration for settling the Inquisition in the Low Countries as in Spain; which was renewed in 1599 by his son Philip, and attempted at last to be carried into execution by force of arms. The Duke of Guise and cardinal of Lorraine warmly pressed the court to establish it in France, as the most effectual of all remedies against heresy: accordingly Henry II. supplicated the Pope on that head, and a bull was dispatched from Rome in 1557, which the king by an edict meant to confirm, had he not been opposed by the parliament, and prevented by the calamities of the state. It is believed, that Mary intended, if her life had been prolonged, to ease her hand of the laborious work of trying and burning heretics, after she had made some hundreds of them pass through the fire, many of them indeed without any trial at all—by erecting the Dominican tribunals in England. Pius IV., in whose time the Inquisition destroyed so many thousands, had such an opinion of this institution, that he recommended it, when dying, as the best means of destroying heresy, and the *chief support of the papacy*. But the fury of the people was so great, that after his death they broke down his statue, defaced his arms, rushed into the *Holy Office*, committed its registers and papers to the flames, forced its prisons and set free the prisoners, and were scarcely restrained from firing the convent of the Dominicans. This odious tribunal still maintains its authority and force in the territories of the church, in the dominions of Portugal and Spain, where *auto da fe* are occasionally celebrated with the inhuman spirit of a Dominic or a Panza. In one of these at Lisbon, in 1720, forty-three persons were condemned.

To acquire some idea of the oppressive and tyrannical nature of this horrid court, we need only read some of the most favorable accounts of its manner of procedure by the writers of the popish faith, or its own directories and rules of procedure which have been published. There is no need for an exaggeration of facts, nor is there any room for it. Its officers, called Familiars, are dispersed into all quarters, who impress such awe and dread, that none, when arrested, dare attempt to make the smallest resistance, when they hear the words pronounced, "*On the part of the holy Inquisition.*" No neighbour dare murmur; but even the father must deliver up the children, and the husband his wife: if any revolt should happen, all those must be put in the criminal's place who refused to exert themselves to prevent his escape. The prisoners are put one by one, or two by two, into little cells, from whence they are brought, on the days of the council, to be interrogated in the manner of the Inquisition, which is never to tell them for what they are accused, but to demand of them of what they judge themselves to be guilty. Instantly the friends of the criminal put on mourning, and speak of him as a dead man. They dare not solicit for his pardon, nor so much as come

near the prison, for fear of being suspected and involved in the same misfortune: nay, relations have sometimes fled to distant countries. When there are no proofs against the accused, he is released after a long imprisonment; but he always loses the greater part of his estate, which goes always for the use of the Inquisition. The secret of the whole procedure is so strictly kept, that they know not the day appointed for their sentence. Judgment is given once a year, for all the accused, by an *arret* or *auto da fe*, which is immediately put into execution against the guilty. The ecclesiastic judges read their accusations, and the crime on which they are convicted, and deliver them to the secular arm, feigning great grief, and praying that they would spare them; though, if they were to grant their request, they would be much more sorry, if not curse them to damnation. The faggots are already prepared, and the executioner ready for such as are to be burnt; and the *confraternity of mercy*, with their displayed banner, attended with many priests, are present at the spectacle, and make prayers for the criminal. Those who escape with their lives, but have their goods confiscated, *etc.* are brought forth with a *sanbenito* or holy sackcloth, with red crosses upon it. Those who have confessed and abjured in prison, wear a *sanbenito* without crosses, painted over with flames, but reversed, or pointing downwards, called *fuego revolto*; threatening them with burning if they relapse. Those who are obstinate or relapsed, and are condemned to the fire, appear in black sackcloth, called *sammara* or *samaretta*, with the portrait of the criminal drawn to life, surrounded with the figures of devils and flames ascending.

The form of proceeding in the tribunals of the Inquisition, is almost as odious as the punishments inflicted on those who have the unhappiness to be condemned by it. The perquisitions, the informations, are secret: one neither knows his accuser, nor the witnesses which confirm the accusation—one is arrested without knowing for what reason—the prison is rigorous, and always very long—the prisoners have neither counsel nor advocate, and the sentences are without appeal. Not only is a person arrested upon positive accusations, but upon bare suspicions—if he hath not performed his Easter devotions—if he hath appeared to doubt of some miracle, of some revelation—if he hath suffered any pleasantry to escape from him on such a subject—nothing more is requisite to excite the zeal of the Inquisitors. The manner of interrogating the prisoners is full of mysteries; they are desired to discover, and often to divine the cause for which they are apprehended; and whether they speak, or whether they keep silence, they are nevertheless judged; their avowal is a conviction, and their silence is taken for impenitence and obstinacy. When once a man hath given offence to that tribunal, or becomes suspected by it, he is continually examined and watched; the only means for him to escape is to banish himself, without which he must resolve to live in perpetual alarms. That tribunal establishes for articles of faith whatever it pleaseth, and regards as

crimes the most reasonable liberty of thinking: to attack the abuse of indulgences, to dispute the ecclesiastic jurisdiction, to reckon the immunities and privileges of the clergy excessive, or to complain of their being too rich, are capital offences; and the least pardonable of all would be to blame the rigour and manner of procedure of the sacred tribunal, nor would it even be very safe to testify some compassion for the wretches whom it causes to be executed. It is thus this formidable tribunal holds under the yoke the countries where it is established, and exposes individuals to the hatred and vengeance of all those who are disposed to accuse them. Hateful tribunal! of which the enemies of the Roman church have ever availed themselves, to stir up whole nations against her—a tribunal which makes more hypocrites than true Christians, which supports superstition, vain and false devotions, that curbs and restrains infinitely the learned—one is obliged to follow exactly the road beaten through credulity and defect of criticism, to avoid its censure: *Papebrox*, the continuator of *the Lives of the Saints*, did not escape it, because he seemed to doubt if the Prophet Elias was the founder of the order of Carmelites!

In the court of Inquisition, when the accused do not voluntarily confess, various kinds of inhuman torture are used; the most common are the *corda* and the *veglia*, as they are commonly called in Italy. The person who is tortured with the *corda* has heavy weights hung to his feet, his hands tied behind his back, and fastened to a rope hanging in a pulley from the ceiling of the room (see cut) of vast height, and is thus hoisted up to the very ceiling; and being kept hanging, till his joints and limbs are horribly stretched, he is suddenly let down with a jerk within a few inches of the ground; where he is to hang with his legs and arms disjointed, or is shifted up and down a whole hour, if he does not own himself guilty. The *corda* is called the *queen of torments*, and there are very few instances of persons bearing it a whole hour, some dying of the exquisite pain before the hour is expired, and others confessing crimes whether they committed them or not, to redeem themselves from it. Such as endure this first torture have it afterwards repeated upon them, or a new one is tried.—The *veglia* is something like a smith's anvil, with a spike at the top of it that ends in an iron die. At the four corners of the room are four ropes hanging from four pulleys. These ropes are tied to the naked arms and legs of the criminal, and twisted so hard as to cut even to the bone; by them he is lifted up, and set down with his back-bone exactly upon the die, which works by degrees, as his whole weight rests upon it, into the bone. This torture is to last eleven hours, if the person does not sooner confess the charge; and, should he confess the fact, the torture is continued, unless he also confess the *intention*. It is therefore evident, that this holy tribunal of the church, which boasts of its *justice and mercy*, is the most cruel, as well as unjust, that ever was established in civilised nations, and equals, if not exceeds, any thing known amongst the most barbarous.

ADVANTAGES OF AN ESTABLISHED CHURCH.

AMONG the numerous blessings of the English Constitution, the introduction of an established church makes an especial claim on the gratitude of scholars and philosophers; in England, at least, where the principles of Protestantism have conspired with the freedom of the government to double all its salutary powers by the removal of its abuses. That the maxims of a pure morality, and those sublime truths of the divine unity and attributes, which a Plato found hard to learn, and more difficult to reveal; that these should have become the almost hereditary property of childhood and poverty, of the hovel and the workshop; that even to the unlettered they sound as *common place*; this is a phenomenon which must withhold all but minds of the most vulgar cast from undervaluing the services, even of the pulpit and the reading desk. Yet he who should *confine* the efficiency of an established church to these, can hardly be placed in a much higher rank of intellect. That to every parish throughout the kingdom there is transplanted a germ of civilisation; that in the remotest villages there is a nucleus, round which the capabilities of the place may crystallise and brighten; a model sufficiently superior to excite, yet sufficiently near to encourage and facilitate imitation; *this* unobtrusive, continuous agency of a Protestant Church Establishment, *this* it is, which the patriot and the philanthropist, who would fain unite the love of peace with the faith in the progressive amelioration of mankind, cannot estimate at too high a price—"It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. No mention shall be made of coral or of pearls; for the price of wisdom is above rubies."—The clergyman is with his parishioners and among them; he is neither in the cloistered cell, nor in the wilderness, but a neighbour and family-man, whose education and rank admit him to the mansion of the rich landholder, while his duties make him the frequent visiter of the farm-house and the cottage. He is, or he may become, connected with the families of his parish or its vicinity by marriage. And among the instances of the blindness, or at best of the short-sightedness, which it is the nature of cupidity to inflict, I know few more striking, than the clamours of the farmers against church property. Whatever was not paid to the clergymen would inevitably, at the next lease, be paid to the landholder, while, as the case at present stands, the revenues of the church are in some sort the reversionary property of every family that may have a member educated for the church, or a daughter that may marry a clergyman. Instead of being *fore-closed* and immoveable, it is, in fact, the only species of landed property that is essentially moving and circulative. That there exist no inconveniences, who will pretend to assert? but I have yet to expect the proof, that the inconveniences are greater in this than in any other species; or that either the farmers or the clergy would be benefitted by forcing the latter to become

either *Trullibers* or salaried *placemen*. Nay, I do not hesitate to declare my firm persuasion, that whatever *reason* of discontent may by any be assigned, the true *cause* is, that they may cheat the *parson*, but cannot cheat the steward; and they are disappointed if they should have been able to withhold only two pounds less than the legal claim, having expected to withhold five.

INTRIGUES OF PARTY.

A constitutional work, entitled, "The Lords and the People," has recently been published, dedicated to the king, from which the following very just observations are taken.—

"The grand source of most of the mistakes, and erroneous decisions, in matters debated by popular assemblies, arises from the *impure influence of private persons, of some notoriety or property*, upon great numbers, styled, in common phraseology, *leading men, and heads of parties*, [whose importance is chiefly owing, at its commencement, to the *purchased* advocacy of some newspaper, of which, in return, he or they become the patrons and unmeasured eulogists.] If those men are not influenced by motives of real public utility, the consequences are obvious. Whenever we find a *string of words* put together, sustained and carried by a fictitious debate, which passes for the *vote* or resolution of the whole assembly, and which we cannot possibly reconcile to prudence or public advantage, we are justified in coming to the conclusion, that such a vote is, *primarily*, the conception of a single brain—promoted by an obsequious party, and confirmed, under the usual methods, by a *purely artificial majority*. It is not possible to conceive how some of the measures of the late parliament could have passed the house of commons under any other circumstances. Where the object sought for is mainly to be attained by *party spirit or influence*, the means designed to the end, are encompassed and applied according to the circumstances—thus, they are too frequently such as cannot be justified, even on the broad principle of *common integrity*; and this is the dark part of the science of politics, not generally known to, nor duly considered by, the public at large. Hence the desire to court *popular favor*, and to obtain the means of *exercising undue influence*, which the people are ever too ready to grant to designing men, in the hands of whom they generally become the ready agents—the voluntary engines—for creating a power which is ultimately turned against themselves; nor is it an easy task to convince them of the delusion practised under their misled feelings or angry passions; thus, when a *leader* is once fixed, there will never fail to be followers, although he may be the worst of the flock! The calm punishment of experience may indeed at length convince them of their folly, and its consequent evils, but experience comes too late to be available against the mischief completed, and they are left without *remedy*; for the few independent stragglers that remain are borne down by the torrent."

How much Ireland has suffered from these causes, he only can know who has had opportunity to observe, by constant residence in this country; and who has had courage to decide upon facts, rather than be influenced by the cliques and cabals into which this country is unfortunately divided.

IRISH PROTESTANTS' EVENING HYMN.

Hear us, gracious God, this night—

Hear thy servants' prayer;

Send thy holy angels down,

To have us in their care.

Guard us, Lord, from every harm—

From the fire and from the sword:

Have us in thy holy keeping,

Mighty, mighty Lord!

We would lay down our heads to rest

In trembling and in fear,

But that thy faithful servants know

That *thou* art ever near.

To thee, to thee, O God! we turn,

And cry with one accord,

Have us in thy holy keeping,

Mighty, mighty Lord!

Few are thy servants in this land,

And many are thy foes,

Who fear not thy almighty power,

And all thy ways oppose;

Men who delight to shed the blood

Of those who love thy word;

But thou wilt have them in thy keeping,

Mighty, mighty Lord!

And as we have in many ways

Offended thee this day,

Forgive thy contrite servants, Lord,

For thy Son's sake, we pray:

Yes! for our blessed Saviour's sake,

Who has for us implored,

Have us in thy holy keeping,

Mighty, mighty Lord!

Not for ourselves alone, O Lord,

Breathe we this humble prayer—

Our brethren all throughout this land

Lie pressed in sore despair.

Extend thy saving help to them,

To them thine aid afford;

Have them in thy holy keeping,

Mighty, mighty Lord!

THE RELIGION OF ST. PATRICK.

THE great standard of faith referred to by the early Irish Christians, was the Bible. "It is written," appears to have been most especially the rule of St. Patrick in his confession, and even in the genuine canons of his synods; and a similar deference to the sole word of God seems to have been the characteristic of those early days, and to mark well the period when

false doctrine commenced to creep in, and the people began "therefore to err, not knowing the Scriptures or the power of God;" and to follow these blind leaders who, "teaching doctrines and commandments of men," made "void the word of God by their tradition."—(Mark vii. 7, and 13, Rhemish version.)

St. Patrick, as we are informed by Jocelin, his principal biographer, (c. xii.) exercised himself much in reading the Scriptures—"ab ipso primævo pubertatis"—"from the very earliest age of puberty;" and Secundinus, his nephew, thus says concerning him—

"Sacrum invenit thesaurum sacro in volumine."

"He found the sacred treasure in the holy volume;" and describes him as—

"Verus cultor, et insignis, agri Evangelici;
Cujus semina videntur Christi Evangelia."

"a true and eminent cultivator of the evangelical field, whose seeds appear to have been the gospels of Christ." The consequences of such a discipline were, the pouring forth among the people of the precepts of that gospel, which the saint himself mentions to be the proper mode of bringing them under the law to Christ; (De abus. sæc.—See his Opusc., p. 92,) and the performing of miracles, not indeed in the way attributed to him in the monstrous legends of latter days, but by the many conversions, which, as purer tradition informs us, he was the instrument, in the Lord's hands, of accomplishing in the land. Such is the character which Mr. Thomas Moore's better taste and judgment attribute to him, especially when graphically describing him (History of Ireland, p. 219,) in his interesting interview with the daughters of the Leinster king.

The work of St. Patrick, just alluded to, contains a paragraph on the modesty (pudicitia) of women, (p. 77,) in which he expresses himself thus—"Bonis semper moribus delectatur et consentit, et assiduis scripturarum meditationibus, et eloquiis, animam vegetat."—"It always delights in and consents with good morals, and refreshes the soul by continual meditations and discourses" or conversations "on the scriptures." Thus he exhorts even females; and we must again especially observe that, neither here nor elsewhere in his works, does he refer to any other fountain of moral conduct.

Of St. Columbkille, we are thus informed by his biographer, Adamnanus, (lib. 1, c. 1,) that he was one—"Qui etiam a puero deditus Christiano tyrocinio et sapientiæ studiis."—"Who, even from his boyhood, was given to a Christian education and the studies of wisdom." And he is said to have confounded gansayers, and taught his disciples to support their doctrines, by putting forward the testimonies of the sacred scriptures—"prolatis sacræ scripturæ testimoniis." No wonder then that a church built upon two such pillars as these, should be, for a period at least, "a shining light;" nor was it unfitly compared by the ancient annalists to the celestial luminaries.—See Revel. c. 1.

That in these early days the scriptures were common in the vulgar tongue, is positively asserted by St. Chrysostom, who must have written the following words before the year 407, at which time he died—"Although thou shouldest go to the ocean, and those British isles," &c—"thou shouldest hear all men every where discoursing matters out of the scriptures, with another voice, indeed, but not with another faith," (De util. Scrip. Ed. Sav. V. viii. p. 111,) and it is further evinced by this still more decisive assertion of Bede, (lib. i. c. 1,)—"This island," Britain, "at this present, with five sundry languages, to the number of the five books of Moses, doth study and set forth the knowledge of the perfect truth—that is, with the language of the English, the Britons, the Scots," or Irish, "the Picts, and the Latins, which, by the study of the scriptures is made common to all the rest."

It will be interesting to see a few more instances of the habits, in this respect, of our early saints.

The account given us of St. Columbanus, by his biographer Jonas, is very similar to what we are told of St. Patrick—"So within his breast were laid up the treasures of the holy scriptures, that, within the compass of his youthful years," (intra adolescentiæ ætatem,) "he composed an elegant exposition of the whole book of Psalms;" and this saint wrote thus to Hunualdus, (Syl. p. 11,) "Sint tibi divitiæ divini dogmata legis."—"Let the divine precepts of the law be your treasure." St. Kilian, also, and St. Fursa, are said to have applied themselves, "from the time of their *very childhood*," to the study of the scriptures. (Bede, lib. iii. 19.)

But Bede is still further our authority for several more interesting facts; he tells us (lib. iv. c. 23, Stapleton's translation,) of St. Hilda, Abbess of Lindisfarne, that "such religious men as lived under government, she made them to bestow their time in the reading of the scriptures;" and again he shews us, in the example of Agilbert, a native even of France, that so great was the character of Ireland, as a place where the "studying of the scriptures" was especially cultivated, that this stranger went thither, and remained there some time, for that sole purpose—"tunc legendarum gratia scripturarum in Hibernia, non parvo tempore demoratus." This fact is referred to by Moore; note to p. 282. He likewise informs us, that British princes were sent hither for the same reason, and that one named Alfrid became thus most learned in the scriptures—"Successit Egfrido in regnum," Northumbriæ, "Alfrid, vir in scripturis doctissimus," Bed. iv. 26, and in his poem of the Life of St. Cuthbert, he writes of his monarch thus—

"Scottorum qui tunc versatus incola terris,
Cœlestem intento spirabat corde sophiam;
Nam patriæ fines et dulcia liquerat arva,
Sedulus ut Domini mysteria disceret exul."

Again he relates of St. Aidan, the principal of St. Columbkille's

successors, that "*all* such as went with him, *whether clergy or laity*, were obliged to exercise themselves either in reading the scriptures, or in the learning of the Psalms;" and also that "the people flocked anxiously on the Lord's day, to St. Aidan, and St. Finan, and St. Colman, to the churches and monasteries, not for the feeding of their bodies, but for the hearing of the word of God." (Ecc. Hist. lib. iii. c. 5 and 26.)

This, therefore, is the secret why this island was called "*Sanctorum patria*," the country of saints; why so many notices occur, as Camden observes, in ancient writers, of persons being sent hither for education—"amandatus est ad disciplinam in Hibernia, (p. 52, Moore's history,) and that Erin is thus mentioned in the ancient rude poetry of the day, "*Ivit ad Hibernos sophia mirabile claros*." Jonas, a Roman Catholic writer, the biographer of Columbanus, bears testimony at once to the independence of her inhabitants of all authority, and to their enjoyment of the great source of Christian doctrine, and also the influence of that doctrine upon their faith, where he says, "*Gens, quanquam absque reliquarum gentium legibus, tamen in Christiani vigore dogmate florens, omnium vicinarum gentium fide præpollens*."—"A nation which, although without the laws of other nations, yet so flourishing in the vigour of Christian doctrine, that it exceeds the faith of all the neighbouring nations." (Vit. Colum. c. 1.) While Bede, another steadfast adherent to the Roman see, testifies of them thus, (lib. iii. 4,) that "they observed only those works of piety and chastity which they could learn in the prophetic, evangelical, and apostolical writings." This also is the secret why, considering her foreign aspect, ancient Erin was the island of missions; from which first emanated those crowds of sainted teachers, from whom "savage clans and roving barbarians received the benefits of knowledge, and the blessings of religion," and the greater part of Britain her first hearing of the blessed truths of the gospel.

It is interesting to reflect on the primitive and scriptural mode by which these two great apostles of Ireland, St. Patrick and St. Columbkille, prepared themselves for, and accomplished, their great task. It had been early thus enjoined by Jehovah to the Jews—"These words which I command thee this day, shall be in thine heart, and thou shalt teach them diligently to thy children."—(Deut. vi. 6, 7.) David had declared in the Psalms, (I shall give the passage in the Roman Catholic Latin, and Rhemish versions,) "*Testimonium Domini fidele, sapientiam præstans parvulis*."—"The testimony of the Lord is faithful, giving wisdom to *LITTLE ONES*;" (Ps. xix. 8,) and St. Paul had exhorted Timothy, to continue in the things which he had learned, knowing of whom he had learned them, to wit, his mother and grandmother—"and because from *thy* *INFANCY* thou hast known the holy scriptures." Such was the first truly Catholic doctrine; and according to it these holy men were themselves exercised, and disciplined their disciples. It is a

matter of modern corruption and Satanic innovation, that the Bible has been made to be a sealed book to any; and if the doctrine of justification be an article by which we may try a standing or a falling church, another test may surely be said to exist in the extent of the permission given for the perusal of the Scriptures, in which that doctrine is revealed. In the primitive Christian church of Ireland the Bible was read, as we have seen, by all, in their vulgar tongue; the laity, the common people, the women, the very children, were encouraged, nay ordained, to engage in this hallowed occupation; and therefore was her church orthodox and flourishing at home, and pressing to spread its blessings abroad. But when the light was extinguished by the Danes, and the churches and colleges destroyed, and the Bible itself immured in a foreign language, darkness covered the land, and gross darkness the people; until that word, which is "the religion of Protestants," and which at the first commanded the light to shine out of darkness, broke the clouds, and gave the promise of a better day—and oh! never may the compromising spirit of expediency prevail to shade its effulgence with an attenuating veil. The spiritual eyes of faith can well bear the full brilliancy of the glory of God revealed in Jesus Christ, while mounting "up with wings, as eagles;" (Is. x. 31,) nor is it at all requisite to reduce that glory to the twilight ray or reflected beam, by which celestial objects must be accommodated to mere corporeal vision.

THE MIRACULOUS SAINT BLASE, OR BLASIUS.

THIS *Saint* has the honor of a place in the church of England calendar! on what account it is difficult to say. All the facts that Alban Butler has collected of him are, that he was bishop of Sebaste in Armenia, receiver of the relics of St. Eustratius, and executor of his last will; that he is venerated for the cure of sore throats, principal patron of Ragusa, titular patron of wool-combers, and that he was tormented with iron combs under Licinius, in 316. Ribadeneira, a jesuit, is more diffuse. He relates, that Saint Blase lived in a cave, whither wild beasts came daily to visit him; "and if it happened that they came while he was at prayer, they did not interrupt him, but waited till he had ended, and never departed without his benediction! He was discovered in his retirement, imprisoned, and cured a youth who had a fish-bone stuck in his throat, by praying." Ribadeneira further relates, that St. Blase was scourged, and that seven holy women anointed themselves with his blood; whereupon their flesh was combed with iron combs, and their wounds ran nothing but milk! their flesh was whiter than snow, and angels came visibly and healed their wounds as fast as they were made; they were then put into the fire, which would not consume them; wherefore they were ordered to be beheaded, and were beheaded

accordingly. Then St. Blase was ordered to be drowned in the lake; but he walked on the water! sat down on it in the middle, and politely invited the infidels to a sitting; whereupon three-score and eight, who tried the experiment, were drowned! and St. Blase walked back to be beheaded! The "Golden Legend" says, that a wolf having run away with a woman's swine, she prayed St. Blase that she might have her swine again, and St. Blase promised her, with a smile, she should, and the wolf brought the swine back; then she slew it, and offered the head and feet, with some bread and a candle, to St. Blase: "and he thanked God and ete thereof; and he sayd to hir, that every yere she sholde offre in his chirche a candell. And she dyd all hir lyf, and she had moche grete prosperyte. And knowe thou, that to thee, and to all them that soe shall doe, shall well happyn to them!"

It is observed in a note on Brand, that the candles offered to St. Blase were said to be good for the tooth-ache, and for diseased cattle!

REFORMATION IN IRELAND.

A gentleman, recently travelling in the King's County, was induced to visit, on a Lord's day, the chapel of the Messrs. Crotty, at Birr, or Parsonstown. "I found, on entering," he says, "a congregation of about four hundred. Over the altar, instead of a painting of the crucifixion, there was a frame containing the ten commandments, including the second agreeable to the Protestant version. The service consisted of a series of prayers, excluding those addressed to the Virgin Mary; and the taking of the Sacrament according to the words of our Saviour, 'in remembrance of him.' When these were concluded, the Rev. William Crotty preached, standing on the altar, from Luke, chapter xiv., 16th and following verses. 'A certain man made a great supper and bade many,' &c. He commenced by saying that the paragraph read was illustrative of the introduction of Christianity. Christ is represented under the character of a "certain man, actuated by no feelings but those of benevolence, giving the supper; the servants employed were the patriarchs, prophets, and apostles, those first bidden the Jewish people, who had with one consent, began to make excuse." He then sends his servants into the highways and hedges, to compel the strangers or Gentile people to come in, to this supper of the Lamb. They saw that the poor, the blind, and maimed were then, and ever will be the object of his care. They (his congregation) had been taunted with their poverty, and denounced in terms which more accorded with the war-whoop of the savage, than the meek inculcations of the minister of Christ. But they could reflect with consolation that Jesus was poor, and that by his poverty they might become rich; rich in heavenly grace. Who was he constantly among?—who preach to?—who did he break the loaves and fishes among?—the poor! They would

find in Revelations, that the Spirit of God, in addressing his church, says 'I know thy works, and tribulation, and poverty.'

"They might remark in the verses he had read that many were compelled to come in. Yes, God in his mercy has to use afflictions with many, to compel them, as it were, to come into his church. But he should caution them particularly against a prevailing error, that either good works or afflictions, however great, could affect any part in their salvation. If such of them as had Bibles would just refer to the seventh chapter in Revelations, they would be told that St. John saw a number of the blessed bowing before the throne of God, and, on asking who they were, was informed that they were those who had come out of great tribulation. Many of these, he had no doubt expired in cauldrons of boiling oil, many at the stake, and by various tortures, for the love of truth. Did these form the passports, or any part of their salvation? No! What then? They had washed their robes, or souls, in the blood of the Lamb, *therefore* were they before the throne of God! It was on that sacrifice *once*, and but *once*, fully, freely, and sufficiently offered upon Calvary, they had to depend. Did they not find the virgin Mary, in the fulness of joy, exclaiming, 'my soul doth magnify the Lord, and my spirit hath rejoiced in God *my Saviour*?' "

"He was well aware that some of them justified themselves for praying to saints, by such a mode as this—namely, that if a favor was required of the king, or any other potentate, it would be more likely to be granted by using his favorites as means. He (Mr. C.) would soon demolish this species of argument by an appeal to their common sense. For instance, if the king issued a proclamation, saying he was perfectly willing to grant any request made by his subjects to himself in person, nay importuned such as had grievances to come and lay them at his foot stool; would any of you be insane enough to have recourse to his favorites? Now this was precisely what Christ had done for them—"Come," said he, "to me, all ye that are weary and heavy laden, and I will give you rest." Again, if any of them wanted water, would they go to the pool?—would they go to the dyke, while they had the fountain to draw from? He implored them, therefore, to come and draw from the wells of salvation—to come to Him who had desired them to ask and receive that their joy might be full."

On emerging from the chapel I found the Rev. Michael Crotty addressing a number of people who had strayed to the place to view the new building which is in progress of erection.

POPISH CHARITY.

A short time since, as a poor woman was leaving the market of Mountmellick, she took suddenly ill on the Tullamore road, and lay against a ditch in great agony. Three men, who were passing,

were attracted by her appearance; and upon inquiry, having found that she was in a very dangerous state, they expressed their sympathy towards her, and offered to *go for the priest*; upon which she told them she was of a different persuasion. One of the ruffians said, "Let her die and go to h—ll, the Orange —!"—whilst another brute gave her a blow of a stone in the side. We would be inclined to doubt the truth of the foregoing—in-
deed for the credit of our country—nay for the character of our sex—we would be disposed to pass in silence such a brutal and unmanly deed; but our authority is of the most undoubted source; and we give the particulars as an instance of the barbarous character of that bigoted superstition, which divests the nobler nature of man of those feelings which (even amongst brutes) are observed towards the weaker sex. Oh, pious followers of an enviable creed!

NUGÆ ANTIQUÆ, OR PANEGRICS OF PAPISTRY.

BY SIR JOHN HARRINGTON.

SONNET I.

Vengeance must fall on thee, thou filthie whore
Of Babilon, thou breaker of Christ's fold,

That from achorns, and from the water colde,
Art riche become with making many poore.

Thow treason's neste that in thie hart dost holde
Of cankard malice and of myschief more

Than pen can wryte, or may with tongue be told,
Slave to delights that chastitie hath solde;

For wyne and ease which settith all thie store
Upon whoredome and on none other lore.

In thye pallais of strompetts young and olde

Theare walks Plentie; and Belzabub thye Lorde

Guydes thee and them and doth thy raigne upholde:

It is but late, as wryting will recorde,

That poore thow weart withouten land or goolde;

Yet now hath golde and pryde, by one accorde,

In wickednesse so spreadd thie lyf abroad,

That it dothe stincke before the face of God.

SONNET II.

Spring of all woe, O den of cursed ire,

Scoole of error, temple of heresye;

Thow Pope, I meane, head of hypocrasye,

Thou and thie churche, unsaciat of desyre,

Have all the world filld full of myserye;

Well of disceate, thow dungeon full of fyre,

That hydes all truthe to breed idolatrie.

Thow wicked wretche, Christe can not be a lyer,

Behold, therefore, thie judgment hastelye;

Thye first fownder was gentill povertie,

But there against is all thow dost requyre.

Thow shamelesse beaste, wheare hast thow put thie trust,

In thie whoredome, or in thie rich attyre?

Loe! Constantyne, that is turned into dust,

Shall not restourne for to mayntayne thie lust;

But now his heires, that might not sett thee higher,

For thie greates pryde shall teare thy seate a sonder,

And scourdge thee so that all the world shall wonder.



PAGAN AND POPISH SUPERSTITIONS.

THE character of most things is best appreciated by comparison. This principle will be found of use, in reference to the system of Popery. We beg the reader to turn to the leading article in our XXI. No., and compare the fanaticism of Simeon Stylites and his admirers, with the conduct of the devotees, described in this engraving. We have here an Indian zealot, suspended by the waist, from a cane of fourteen or sixteen feet long, pivoted on the top of another of equal length, by which he is whirled round in "mid air," to the no small admiration of by-standers at his singular piety.

ST. PETER A FOOL!

A noted friar in Italy, famous for learning and preaching, was commanded to preach before the pope, at a year of jubilee; and to be the better furnished, he repaired, a good while before to Rome, to see the fashion of the conclave, in order to accommodate his sermon the better. When the day came to preach, having ended his prayer, he, looking a long time about, at last, cried with a loud voice three times, "St. Peter was a fool,—St. Peter was a fool,—St. Peter was a fool;" which words ended, he came out of the pulpit. Being after summoned before the pope, and asked why he so carried himself, he answered, "Surely, holy father, if a priest may go to heaven, abounding in wealth, honor, and preferment, and live with ease, seldom or never to preach; then surely St. Peter was a fool, who took such a hard way, in travelling, in fasting, in praying, to get thither."

MIRACLES.—The old impostures of liquifying the blood of St. Januarius, milking the colt, &c. &c., are not without precedent from Scripture, quite as authoritative as the example of the tormented rich man's prayer to Abraham is for prayers to saints. The tricks of the priests of Tamuz, mentioned in Ezekiel viii. 14., "There sat women weeping for Tamuz,"—included that of filling the eyes with lead, which lead being melted by the flame of the fire under it, the image itself seemed to weep.

THE PROTESTANT CONFEDERATE AND MIRROR OF TRUTH.

No. XXVIII.

"NO POPERY."

VOL. I.



[John Calvin.]

JOHN CALVIN, the most learned and laborious of the reformers, was born at Noyon, in Picardy, on the 10th of July, 1509. Undistinguished by the splendor of family consideration, it was reserved for him to give dignity and perpetuity to a name, which had hitherto occupied an humble but respectable rank in society. His father, Gerard, was a sensible and prudent man, who had

gained the esteem and friendship of all the neighbouring gentlemen, and particularly of the family of Montmor, of the first distinction in Picardy. John Calvin was brought up with the children of this family, and his studies with them, under Marturin Cordier, regent of the College de la Marche, advanced so rapidly, that he soon entered upon philosophy; but as he had from his youth discovered considerable piety, Gerard thought that he should be following the inclinations of his son in consecrating him to theology. He therefore procured for him, in the year 1529, a benefice in the cathedral church at Noyon, and the rectory of Pont L'Eveque, where he was born. Here Calvin, though unordained, preached frequently. It is probable that in this instance the father complied with his son's inclination in opposition to his own wishes, as we find him soon after changing his conduct with respect to his future destination, and endeavoring to make him study the law, convinced that it was the most certain method of acquiring riches and honor. Calvin, having been instructed in the true religion by one of his relations, and having carefully perused the Scriptures, began to be disgusted with the doctrines of Romanism, and resolved to renounce its communion. He quitted the study of theology for that of the law, and removed to Orleans, where he made such progress in that science, that, in the absence of the professors, he frequently supplied their place, and acquired so much esteem in the university, that they offered to present him with a doctor's degree. With his laborious studies he associated an incessant perusal of the Scriptures, and sometimes preached in a small town in Berri, named Lignéres, with the consent, and frequently before, the seigneur of that department. His father dying while he was at Bourges, he was obliged to abandon the study of the law, and to return to Noyon. He was then only twenty-four years of age; but, notwithstanding his youth, he became soon known and esteemed by those who were devoted to true religion. Amongst the persons with whom he formed an acquaintance at this period, was a merchant, who was afterwards burned for his attachment to the gospel, named Estienne de la Forge, of whom he frequently spoke with commendation.

During his residence at Paris, renouncing the pursuit of all other sciences, he consecrated himself to theology and to God; to the inexpressible satisfaction of the reformed, who secretly held their assemblies there. Quitting Paris, because of persecution, Calvin retired to Xaintonge, where, at the request of a friend, he composed some formularies of sermons and Christian exhortations, which he induced the rectors to use as homilies, in order to excite the people to pursue their enquiries into the truth. The following year was disgraced by many cruelties inflicted upon several pious characters. Gerard Rufi, docteur de Sorbonne, and Coraut, a monk of the order of St. Austin, who, under the patronage of the queen of Navarre, had many years labored, with considerable success, to establish the knowledge

of the truth in Paris, were torn from their pulpits, and dragged to prison. The king, Francis I. being influenced by the Romanists, was so highly incensed by some writings which had been published against the mass, and which had even been posted up on the door of the Louvre, that after a procession and public prayers, at which he assisted with his three sons, bareheaded, carrying a torch in his hand, in expiation of this crime; he commanded, that in the middle of the four most frequented parts of the city, eight of the reformed should be burned alive; and swore that he would not spare his own children, should they be infected with that execrable heresy!

The Inquisition, aroused by the name of Calvin, pursued him to the court of the duchess de Ferrare, who was a favorer of the reformed, and obliged him to fly. It was at this time, that he arrived at the town of Piedmont, in which he first preached the reformation with success, but from whence also he was afterwards driven by intolerance. This fact is attested by a pillar of eight feet in height, still existing, erected to immortalise the arrival of Calvin at Aost, and his banishment from thence. *Hanc Calvini fuga erexit anno MDXLI. Religionis constantia reparavit anno MDCCXLI.* This monument appears to have been erected in 1541, but the event which it celebrates took place towards the end of 1535, or the beginning of 1536.

On quitting Italy, Calvin returned to France; but, on account of the persecutions, soon resolved to go back to Basil or Strasbourg. But the direct road being then impassable on account of the war, he was compelled to go through Geneva. He had then no intention of stopping there, but not willing to pass without paying his respects to the reformed, made them a visit, on which occasion Guillaume Farel earnestly entreated him to stop at Geneva, and help him in the labor to which God had called him. Subdued by this appeal, Calvin submitted to the wish of the seigneurs and of the consistory of Geneva, by whose suffrages and THE CONSENT OF THE PEOPLE, he was received to the charge of the ministry, in the month of August, 1536. Geneva was at this time very far from being in a state of tranquillity. The true religion was indeed established, and the faith of the church of Rome was abolished; but many atrocious crimes were still committed, which had long reigned, and which the example of the clergy had contributed to maintain. The principal families were at variance, on the ground of dissensions which had originated during the war of Savoy, and which time had not been able to extinguish. Farel and Calvin, deeply afflicted by these disorders, made a representation to the council, to induce them to attempt the correction of the public morals. They preached with energy against the vices of the times. As truth always appears severe to those who are conscious of being guilty, the warmth of their zeal was complained of. Coraut was forbidden to preach, and being disobedient to the injunction, was imprisoned. Farel and Calvin were hated by those who preferred their vices and

their pleasures to good order, to the advancement of religion, and to the good of their country. They therefore united their efforts to get rid of those vigilant ministers; and after a series of intriguing and petty persecutions by the the syndics, who were at the head of the seditious, these faithful ministers were commanded to leave the town in three days. Farel retired to Neufchatel, and Calvin to Strasbourg, where Bucer, Capito, and Hedio engaged the council of that town to appoint him professor of theology, and pastor of the French church, into which he introduced his ecclesiastical discipline.

In the year 1541, the emperor Charles V. convoked a diet at Worms, and afterwards at Ratisbonne, to settle the differences which had arisen in Germany. Calvin, by desire of the ministers of Strasbourg, assisted at the diet, in which he proved useful to the churches, and particularly to those of France, and highly pleased Philip Melancthon, who always spoke with applause of Calvin, calling him *the Theologian*. He also acquired the esteem of Gaspar Cruciger, minister of Wittemberg, who wished to confer with him in private, and having learned his opinion on the Lord's Supper, declared his entire approbation of it.

The faction which had procured the banishment of Calvin being overthrown, the Genevese were anxious to recall him. The council sent Ami Perrin, one of the elder syndics, to Strasbourg, to entreat the magistrates to restore Calvin to Geneva; being supported by the cantons of Zurich, of Berne, and of Basil, they complied with his request. Calvin was then gone to Worms, and to Ratisbonne; but on being informed that the council had revoked his banishment, on the first of May 1541, and longing to be useful to his enemies, he tore himself from his church at Strasbourg, (obtaining leave of absence for two years,) left Ratisbonne, and set out for Geneva. Upon his arrival he was congratulated by the acclamations of the people; he then presented to the council the letters of the magistrates of Strasbourg. The Genevese, charmed at repossessing him, wrote to Strasbourg to obtain his final release. Strasbourg at length relinquished Calvin to the reiterated entreaties of Geneva; bestowing upon him his citizenship, and wishing to continue to him the emoluments he had received, which, however, he refused, though he went to a very diminished income at Geneva.

The council, who knew that he was an excellent civilian, as well as theologian, consulted him habitually in all important concerns. He was particularly employed in framing the edicts and legislative acts of the town, which were completed and approved in the year 1543. By his reputation and his eloquence he prevented the usual troubles of a rising government, and inspired confidence amongst the different bodies of the state: they knew the extent of his talents; they respected his integrity, and reposed confidently in the inviolable attachment which he ever manifested for justice and truth.

(To be concluded in our next.)

LEAVES FROM THE "OLD ALMANACK."

The night is gathering gloomily—the day is closing fast—
The tempest flaps his raven wing, in loud and angry blast:
The thunder clouds are driving athwart the lurid sky;
But "put your trust in God, brave hearts, and keep your powder dry."

The Power that led his chosen race, by pillar'd cloud and flame,
Through parted sea, and desert waste—that Power is still the same;
He never fails the loyal hearts that firm on him rely—
So "put your trust in God, my friends, and keep your powder dry."

NEVER did the proverb, "Give me the ballads, and I care not who writes the proclamations," receive a better illustration than in the effect which has followed the occasional use of the above heroic stanzas. We were present at the great meeting in the Merchants'-hall, in Dublin, nearly two years ago, when the Rev. Mr. M'Crea made use of the soul-stirring lines, by which, in the language of the day, the spirit of a vast assemblage of Protestantism was aroused to "the almost rending of the roof of the building." From that hour, concert, union, and decision have gone on increasing among Irish Protestants, to the proportional terror of them who were leagued for the extermination of scriptural truth and virtue. If any thing beyond the common sense of the maxim, were needed to convince a Christian mind of the sound doctrine in "Oliver's advice," it is found in the affected deprecation of the "*sanguinary* sentiment," by those whose whole policy is at variance with all the laws of moral providence. The Humes, Russells, O'Connells, *et hoc genus omne*, are men with whom it is only natural to find a contempt for the controlling power of the Most High, and for the law of prudence that would prevent an evil by forecast. A correspondent has drawn our attention to what he considers a parallel to the sound advice of Cromwell; and which, he conjectures, our sagacious Whig senators and their *confrerie* of Rock and Terry notoriety, have never met with in their philosophical studies. We beg leave to present these worthies with a literal transcript of the matter, as it is recorded by one Ezra, who lived about four hundred and fifty years before the coming of Christ, and whom the wise and virtuous, for two thousand years prior to the Russ-Althorpe neoterics, regarded as a holy man, a faithful historian, and an honest statesman:—

It came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace, that Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. And they said unto me, the remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven, and said, I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments: let thine ear now be attentive, and thine eyes open, that thou

mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee. Both I and my father's house have sinned: we have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses. Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, if ye transgress, I will scatter you abroad among the nations; but if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there. Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.

And it came to pass in the month Nisan, I said unto the king, If it please the king, and if thy servant have found favor in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. And the king said unto me, (the queen also sitting by him) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time. And the king granted me, according to the good hand of my God upon me.

When Sanballat the Horonite, and Tobiah the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel. So I came to Jerusalem, and was there three days. And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work. Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach. Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, let us rise up and build. So they strengthened their hands for this good work.

But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, and conspired all of them together to come and to fight against Jerusalem, and to hinder it. Nevertheless we made our prayer unto our God, and set a watch against them day and night because of them. And Judah said, the strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall. And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease. And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us they will be upon you. Therefore set I in the lower places behind the wall, and on the higher places I even set the people after their families with their swords, their spears, and their bows. And I looked, and rose up, and said unto the nobles and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses. And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work. And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah. They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands labored in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me. And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated

upon the wall, one far from another. In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us. So we labored in the work: and half of them held the spears from the rising of the morning till the stars appeared. Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labor in the day.

And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinim, and all they that had separated themselves from the people of the lands unto the law of God, their wives, and their sons, and their daughters, every one having knowledge, and having understanding: they clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments and his statutes; and that we would not give our daughters unto the people of the land, nor take their daughters for our sons: and if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day. Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place. Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries. And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next to them was Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and their office was to distribute unto their brethren.

Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.

On turning to the Bible, the above will be found in Nehemiah, cc. and vv.—i. 1 to 11—ii. 1, 5, 6, 8, 10, 11, 16, 17, 18.—iv. 7 to 22, and 28 to 31.—xiii. 11, 14. Something similar to it will be seen in the 2 Chronicles, chap. xx., where, also, we have an example of the wise and charitable policy which, by the array of strength and preparation for danger, prevents those assaults that would eventuate in anarchy and bloodshed. Whilst, then, infidels rail and traitors rage, that their pride is abated and their devices are confounded, through prayerful and precautionary combinations of the Lord's people, we would urge upon Irish Protestants the sage and wholesome counsel, in the now popular ballad we have quoted, and for which they have the authority of inspired precedent. That it may become a common song among our brethren, we have adapted it to the easy air of "*There's nae luck about the house*," and hope soon to hear it sung in every social circle, and as the charter song of every Protestant Confederation in the empire. We add to our first extract three verses, which will make a complete ode for practical use.

Already see the star of hope emits its orient blaze,
The cheering beacon of relief now glimmers through the haze;

It tells of better days to come, it tells of succour nigh—
"Then put your trust in God, my boys, and keep your powder dry."

Then cheer ye hearts of loyalty, nor sink in dark despair,
Our banner shall again unfold its glories to the air;

The storm that raves the wildest, the soonest passes by—
"Then put your trust in God, my boys, and keep your powder dry."

For "happy homes," for "altars free," we grasp the ready sword,
For freedom, truth, and for our God's unmutated word:

Be these the war-cry of our march, our hope the Lord on high—
"Then put your trust in God, my boys, and keep your powder dry."

THE WATCHMAN.

WHAT OF THE NIGHT?

The night is approaching—'tis foggy and dark;
The morning is coming—the watchman says, hark!
A sound that is joyful proclaims rising day,
And Zion comes forth in her beauteous array.

The night truly cometh—a sorrowful night,
But joy in the morning breaks forth with the light;
The truth shall be then in its glory revealed,
And Zion's incurable bruise shall be healed.

The night indeed cometh—and dark are the deeds
Committed in Zion—her watchman's heart bleeds;
But morning is coming—her God will requite
The wrongs she may suffer, and bring forth her light.

O Zion, prepare, for the night is at hand—
See how the thick gloom overspreads all the land;
Stand fast when thy foes shall exert all their power,
Thy God shall stand by thee in each trying hour.

Believer, does midnight thy soul overspread?
Are joys all departed, and comforts all fled?
The morning is coming—fear not—all is well,
In light and in joy thou art destined to dwell.

Brought out of the darkness of nature, by grace,
Illumined by Jesus, thou shalt see his face;
Thy hours of black midnight will vanish ere long,
Thy morning is coming, prepare a new song.

Thy night of departure is chilly and cold,
But oh! what a morning will glory unfold;
When Jesus' full beauties for ever shall shine,
And all he possesses for ever be thine.

TRADITION AND INFALLIBILITY.

THE Jews, as well as the ancient heathens, pretended to certain mystical knowledge, unattainable by the profane and uninitiated. On account of these pretensions, their persons were held in admiration; this was what they sought, and they had their reward. The ambition of the Christian Fathers soon availed itself of so powerful an auxiliary. They also "gave out" with great industry and feigned humility, that they had secret intercourse with God, and received from him revelations of great importance, which were to be communicated only to a chosen few. The distinction conferred by these assumed privileges was very flattering to spiritual pride, the most powerful, blinding, and indurating of all vices. When, in process of time, the bishop of Rome succeeded, because of his residence in the metropolis of the empire, in establishing his supremacy, these privileges were gradually regarded as resting in that See, which was esteemed the centre of spiritual authority in the Western church. This is the origin of what has been called apostolic tradition. All arch-impostors, from NUMA to MAHOMET, had availed themselves of this artifice in order to dupe their followers. And the despots of Rome were too well versed in the arts of deception to neglect

such a plan for building up their unhallowed power. The "mystery of iniquity" had long been working before the policy of the papal court reduced it into a system. From this source has emanated, like pestilential vapor, all the erroneous doctrine that has disgraced the Christian name. Hence have sprung all those figments that have elevated the clergy into demi-gods, and degraded the people into slaves. These traditions are decreed to be of equal authority with the written Word. But they are nowhere to be found. Suppose you are anxious to bow to their authority, how are you to ascertain what they direct? From the priest? No; he is fallible, and may deceive you. From the pope? No; for he is not accessible to all; and according to Bossuet's Exposition, lately recommended by Dr. Murray, he only enjoys a *primacy* in the church, and is also fallible. From the notes appended to the Bible? No; for according to Dr. Doyle, these "carry no weight." From the creed of pope Pius, and the catechism of the council of Trent? No; for these were compiled since the council closed its deliberations; and though they have been received as authentic summaries of the papal faith, yet they are mere modern compilations, unknown in the church for fifteen hundred years, and containing many dogmas of which we have no trace in scripture, or in the apostles' creed, or the Nicene or Athanasian creed. Surely, we cannot believe that these traditionary sparks would have floated, unextinguished, through the gloom of fifteen centuries, till collected into a focus by Pius IV. Besides, granting this creed to be infallibly true in latin, how do you know it has been faithfully translated, or that you perfectly understand it? Place twelve Roman Catholics in different apartments, and after due time allowed for deliberation, call on each for his explanation of the creed of Pius, and I will venture to assert that no two of them will agree. Where, then, is the living, speaking, infallible tribunal? Where shall the people of Ireland find it? Where is the boasted standard, in accordance with which we must interpret every passage of the Word of God? Let it be produced. My friend, there is no such thing. You hand me the creed of Pius. But, before I swallow it, you must answer these questions; How do you know that this is correctly translated, or correctly printed? How do you know that the latin is genuine? May there not be omissions or interpolations? But, if genuine, who composed it?—The pope, a fallible man. When?—In the sixteenth century, fifteen hundred years too late. By what authority?—His own. Where did he get that authority?—It is founded on Scripture. How do you know it is founded on Scripture? By examining certain passages that establish it. Yes; according to *your private judgment*. Well! I see we have come back to the main point again. I will now grant you the inspiration of the Bible, though I might call on you to prove it; and we shall see whether your opinion of these passages is sound, and, therefore, a fit foundation to build an infallible church upon. Mind, you

cannot now avail yourself of notes, because they have no authority; nor can you trust to your own translation, because it gives no certain sense to difficult passages. I speak this advisedly, and here is my authority:—

“Because this speech is subject to divers senses (could not the infallible authority tell which was the right one?) We keep the words of our text, lest by turning it into any English phrase, we might straighten the Holy Ghost’s intention to some certain sense, either not intended, or not only intended; and so take away the *choice* and *indifferencie* from the reader, whereof (in Holy Scripture specially) all translators must beware.”—Note on John ii. 4, Rheims’ Edition, 1582.

What! is it possible that the Roman Catholic reader has a choice and indifferency, as to the meaning he is to attribute to the Word of God! I thought he should interpret every passage according to the unanimous consent of the Fathers! If there be such a thing, why did not the annotators refer to it here? Alas! they had no such thing to refer to, and they tell you candidly they do not understand the passage; and that they leave it to your “choice and indifferencie,” to take what meaning you please out of it. O infallible tribunal, where art thou? Why not come to the aid of the Rhemish doctors in their sore perplexity, to lighten their darkness, and obviate the necessity of making this humiliating confession? Well, my friend, if, in the use of private judgment, you may exercise your choice on difficult passages, you may surely exercise it on those which are plain. Let us then refer to Matt. xvi. 18, 19. Now, suppose I grant that these words confer a supremacy on Peter, what is that to the bishop of Rome? There is no proof from Scripture, and very doubtful evidence from history, that Peter was bishop at Rome. But if he were, the apostles had no successors, as such. We challenge proof on this point. Besides, the presence and teaching of Peter did not keep the church at Antioch from falling; the churches of Asia, planted by Paul, and even the mother church at Jerusalem, have long since perished. The church of Christ has moved from place to place through the earth, like the pillar of fire in the wilderness; when persecuted in one city fleeing to another; and, therefore, any promise of infallibility to *that* church cannot be pleaded in favor of any particular community. Can you produce any promise of infallibility to the church of Rome? Not one in the whole Bible! But we can produce a threat of destruction. The church is exhorted, Rom. xi. 20—22, not to be “high-minded, but fear,” lest she should “be cut off.” She has been *high-minded* with a vengeance! We believe the curse has been upon her for ages, and that she is no longer a branch of the olive tree. “Boast not against the branches,” says the apostle, “but if thou boast thou bearest not the root, but the root thee.” She never was, therefore, the *mother* of all churches. The branch could not bear the root.

But we deny the supremacy or infallibility of Peter. I return

to Matt. xvi. 18. I have not room for a lengthened exposition of this passage. But we may bring the matter to a short issue. These words cannot be so understood as to contradict other texts that are quite plain. For instance, in Matt. xx. 25—28, our Lord expressly forbids all assumption of authority on the part of any of the apostles. In Eph. ii. 20, the church is said to be built on “the foundation of the apostles and prophets,” no pre-eminence being assigned to Peter above the others. Peter was *sent* by the apostles to Antioch, (Acts viii. 14); and, doubtless, the *greater* is not sent by the less. Paul says he was not a whit behind him; and on one occasion he withstood him to the face. (2 Cor. xi. 5, and Gal. ii. 11.) Jesus conferred on *all* the apostles, without any distinction, the power of the *keys*. John xx. 22, 23, “Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted them,” &c. This passage explains “I will give unto thee the keys,” &c. This gift of the keys is the privilege of all faithful pastors, and, without a figure, means simply authority (of which *keys* were anciently the emblem) to preach the gospel, which is a proclamation of pardon to the penitent, and to administer discipline in the church. As to the rock, it is sufficient to quote the explanation of St. Augustine. “Jesus,” says he, “said not, thou art the rock, but thou art Peter. The rock was CHRIST, whom Simon confessed.” This interpretation, and one substantially the same, or at least equally at variance with the sense ascribed to the passage by the modern church of Rome, have been supported, according to the Roman catholic authors Du Pin and Calmet, by fifteen popes, thirteen Roman saints, thirty-seven fathers and doctors, and four councils, besides many modern Roman catholic writers. Here, then, is a powerful array of authorities against the modern Roman catholic interpretation, which is urged with such confidence by every superficial polemic. Now, dear friend, you know that you are pledged, by the creed of pope Pius, article 2, never to interpret Scripture “otherwise than according to the unanimous consent of the fathers.” You perceive that a vast number of popes and fathers are on my side of this question. If you maintain from this passage, that Peter is the rock on which the church of Christ is built, you trample on the creed of your church, for on that interpretation the fathers are not unanimous. But if you agree with me, that Christ, or faith in Christ, is the foundation on which the church is built, then, of course, you give up the point; and demonstrate, that the church of Rome is, even on her own principles, incapable of defence; her boasted infallibility resting on passages of Scripture, whose inspiration and exposition must be settled by private judgment, without her aid—passages which cannot be explained in her favor, without violating her own imperatively enforced principle of interpretation! *God-kin’s Guide from the Church of Rome to the Church of Christ.*

SERMON ON RESTITUTION.

"YE know frens, I always praich a sarmin't for ye's on Sunda, and my text for this time is, 'Thou shalt not stale;' it's, I think, in a part of the bible called Exidis, but I don't know where; for in throth I am greatly vexed. But no matther where the text is taken from, it is in the scripther, and the scripther is a thing you know nothing about; it is all about fables and parables and other things, which the lecks of yees knows nothing about, at all at all; and stories, and fightin, and drames, and ghosts, and giants, and sich nonsense. Besides, if you was to read the scripther, not one of you but wid be as wise as myself in a short time: and for this reason, above all others, the scripther must be kept from yiz. But no wondher I am vext; for I hard this mornin, which made me shed tears from both these blessed eyes—I hard—I repate it, (with a voice of thunder), that on last Friday night, when every one should be snoring in ther beds, some villanous tief entered a house in this town, and stole—who can deny it—and stole, I say—yes I say stole—from a good-natured Pratishtant man, who yees all know, two fitches of bacon, a good ham, and other things, enough to damn any sowl in my presence. Ah, ha! you fools and knaves, how many amongst yez is Sattin's property and his slaves. You must have good eating, aye, indeed, and something to put it down too. Ah! yis, you must drink whiskey too, you asses and fools, and you must stale, and play the divil, and all that. Ah! you villains, when Prodistins is deprived of their goods, they lay the blame most justly on the Catilics, and disgrace yez all out and out; they know very well that yees are all thieves and blaggards, but yees don't care, so you get your guts well crammed. Very well, my honest thieves and villains, ate and drink on till ye go to hell, and get yourselves damned into the bargain. And now nothing remains for me to do, but pronounce my curse upon whoever has did this, which is the very worst thing in my power to do for them. Cursed be he or she who stole Mr. K——'s bacon; if they don't restore it again; I say may they be cursed sleeping and waking, ating and drinking, cursing and praying: may my curse pursue them on the land and on the say; may every bit of the bacon they shall ate, cause pain in their bowels, till they are forced to puke it up, and every one see it, and (as the saying is) may the bacon come through them, like dogs hunting sheep. Now my friends, may this be the case with yez all. ✠ Amen.

CARDINAL POLE once told of one who was very curious in the keeping his beard, and that the trimming of it cost him two ducats every month. Said Pole, "his beard will shortly be worth more than his head."

PROTESTANT CONFEDERATION.

KNOWLEDGE SECTION.

THE science and religion department of this truly Conservative institution, is rapidly increasing in numbers and in character. We really regret that the limits of our little work preclude the insertion of those interesting and edifying debates, upon the "great questions" of the age, which, from week to week, are held at the Confederation Room, connected with D'Olier-street church. At the last few meetings, on Monday evenings, the question discussed was—"HAS POPERY OR PROTESTANTISM, WHEN IN THE ASCENDANT, BEEN THE MORE CONDUCTIVE TO LIBERTY, SCIENCE, AND VIRTUE?"

The Rev. MR. M'CREA opened the business with prayer; and, on the announcement of the question, explained the subject, which is increasingly important, because of the common indifference to it, that prevailing liberalism and infidelity are producing. Having, on former occasions, directed the attention of his young Protestant friends to this matter, and referred them to the works of Villiers, Croly, Claude, D'Alembert, and others, for evidence of the advantages conferred upon mankind by the reformation from popery; he might have been reluctant to introduce the question now, but for the vigilance and address with which Jesuitry is re-asserting the claims of the man of sin. Chateaubriand, a polished and ingenious writer, but as volatile in the republic of letters as Talleyrand, his contemporary in the region of politics, has lately published an insidious attack upon the Protestant religion, under the plausible aspect of a merely literary recreation. In this, whilst affecting to institute comparison between the effects of Protestantism and Popery upon the mental, moral, and social habits of man, he has manifested a blind predilection for the system that made ignorance the mother of devotion; and to which the too-ready agency of the press, in publishing what is novel and meretricious, is giving a fatal circulation. For this reason he (Mr. M'Crea) was desirous that his brother Confederators would weigh, in the balance of an impartial judgment, the reciprocal claims of Protestantism and Popery, as to their influence on the intellectual and moral circumstances of mankind.

MR. W. H. ADAMS said that the present question is strictly within our motto of "No Popery;" and opens a wide field for historical disussion. It would enable us to assign reasons for our anxious wishes of Protestant ascendancy in church and state, in facts that come home to every man's bosom. (Hear.) Sir, from the nature and constitution of that misnamed religion, which is set in opposition to our holy faith, I at once assert that it is a moral impossibility its votary should enjoy liberty, or be even virtuous: a system which teaches its followers that the priests possess the power of loosening or binding the soul, and shackle the judgment and understanding, by the trammels of priestcraft and superstition, cannot possibly conduce to liberty. How can

those men, who are early instructed in the filth and impurities of Bailly and Delahogue—for I say nothing of Dens—inculcate upon their pupils the principles of virtue? You cannot draw pure waters from impure fountains. Let me ask, when has popery been in the ascendant, and what was the character of those times? Then draw the contrast, and we shall be led to the just conclusion, that Protestantism, only, is that religion which will allow mankind to enjoy perfect freedom, and which makes its subjects virtuous. Up to the middle of the reign of Henry VIII. we see popery on the ascendant—our land covered with a cloud of thick darkness—the minds of the common people chained in the fetters of superstition—the clergy tyrannical and licentious—blasphemy and licentiousness desolating the realm. When the reformation had broken those shackles which the people forged for themselves, we find in one short reign—the succeeding reign of Edward—a sufficient strength in the people to withstand the efforts made by bloody Mary, who lived long enough to confirm, not destroy, our religion by persecution. Then, again, came a change under one of the brightest stars that has shone in the meridian of loyalty—Elizabeth ascended the throne; and, with Protestantism for her beacon, she was guided to an administration, which has occasioned her name to shine resplendent in the annals of history. The rational liberty of her subjects was jealously maintained, colleges for science were established, virtue and honor were encouraged, and happiness was diffused throughout the empire. (Hear.) Though she tolerated, she neither encouraged nor persecuted popery; but when traitors thought to undermine her throne, by breaking their oath of allegiance, and inciting her subjects to rebellion, she could punish, and act with severity to those who deserved it. Sir, it is not my intention to present you with an analysis of the history of England; let those who read it carefully remark the various vicissitudes to which our nation was subject. When we find a sovereign support Protestantism, then we see the nation flourish; and when the domination of Popery is exercised, we see the throne surrounded by traitors; the country deluged with Protestant blood; property confiscated; liberty trampled under foot; and ignorance and demoralization prevail. Come down to the reign of him who ascended the throne, declaring that he would support the Protestant religion, as by law established, and maintain the rights of his *dear* Protestant subjects. Almost at once he becomes the perjured supporter of Popery; and superinducing a state of things, that leads to the invitation of him who overthrew the recreant, and restored our chartered rights—the Glorious, Pious, and Immortal William III. (Hear, hear, and applause.) What has been the state of our country ever since then? Why different parts of it have been coeval examples of the salutary operation of Protestantism, and the pernicious influence of popery. Prosperity in mind, body, and estate; blessings temporal and spiritual have flowed through the channels of bible institutions, whilst firebrands, arrows, and death have been the uniform at-

tendants upon that fiendish system, that alone lives in ignorance and crime. (Applause.)

Mr. T. V. BELL arose to vindicate "mother church," against the too-sweeping condemnation of his brother Adams. The records of antiquity are full of the benefits conferred upon mankind by the church of Rome. Religion, literature, and science, liberty, virtue, and happiness, are all her offspring. By her the Bible was preserved from annihilation, when the Vandal and the Goth would have destroyed the charter of our salvation. The writings of the holy fathers, and the enlightened edicts of the early councils, are all her fruits. The lives of saints and popes, whose simple piety we are taught to venerate, and whose self-denial to follow, are among the moral phenomena of olden time, like which there is nothing now-a-days to be seen. Did not their several holinesses patronise the arts, and raise them to an eminence, which modern taste and skill have not been encouraged to aspire to? Look at Alexander, who so far encouraged historical painting, that he even permitted artists to pourtray the likeness of his female friends upon the pictures of the virgin that adorned the churches, and thus stimulated the devotion of worshippers, by uniting figures of human beauty with the memorials of divinity of nature and excellence of character. (A laugh.) Brethren may laugh; but that is not argument. Look to the progress of poetry, painting, and sculpture, under Leo X. and the Medici, by whom an impulse was given to human genius, that has never since ceased. Sir, I would take leave to ask, when was Magna Charta obtained, from whom, and how? I say in the dark age of popery, as you will call it, from a popish sovereign, and by popish barons. (Hear.) When were spectacles first invented? Two hundred years before the reformation. The magnetic needle, too, was brought into use long before your Lutheran or Newtonian schools were founded; and to a monk of Cologne, we are indebted for the first manufacture of that, of which some think our reverend president is too economical, when he recommends us to "*keep our powder dry*," rather than put it to its proper use. (Hear and laughter.) By the way I think we must, by and by, take French leave upon this subject, if our commander is too strict upon us. (Hear.) Who founded the university of Dublin? Some people say queen Elizabeth; but I say it was founded two hundred years before that lady was born. The art of weaving silk was brought from the East so early as 1381; engraving and etching were practised in the popish days of the Plantagenets; and the giant art of printing was the invention of a papist, who planted the first printing press within the monastic walls of Westminster abbey, in the reign of a popish king. Before the reformation a Spaniard discovered America, the Cape was rounded, and the Indies found; and many other places and arts were made available to the service of men. Have we not without interruption, from the time of Saint Benedict, had monasteries and nunneries, sisterhoods and confraternities, in which the people have been taught to say their prayers on beads, and

thus the time that would have been required to learn from books, and the money to obtain them, have both been saved. O look, sir, at the good old times, when peace and plenty resided in the land—when St. Patrick preached in the halls of Tara; and no differences about religion distracted the country, and embittered the social feelings as they do now; and then, let me ask, who will deny that popery, when ascendant, has been peculiarly favorable to everything that can dignify and make happy the children of men? (Mr. Bell sat down amidst laughter and ironical cheers.)

MR. MOFFITT, in a short speech, reminded brother Bell, that amongst the inventions of popery, that affected the mental and moral state of mankind, he might have named the Inquisition. This had done a good deal towards improving mathematical and chemical, as well as moral science; in applying the properties of material fire to religious uses, and bringing the laws of mechanism to act upon the mental faculties. The principles of weight and motion, the power of levers, screws, and chains, the effect of an axis and a tackle, &c. had all been made subservient to the spiritual interests of the Holy Office, and the salutary dominion of the mother and mistress of all churches. (Hear, hear.)

MR. WHITE.—History, sir, informs us, that in the reign of Henry the eighth of England, popery had raised itself to the highest pitch of power. What then was its influence upon the world? Pope Leo, in order to procure money for building the church of St. Peter at Rome, gave a commission for selling indulgences, whereby the purchaser was freed from the pains of purgatory, and even one's friends might be benefitted thereby. And where were these holy wares to be sold? Why at taverns, brothels, and gaming houses! And is not popery now the same she was then, unchanged and unchangeable? Does she not yet deal in her purgatorial ointment, wafer gods, and hocus pocus tricks and jugglery? Are not her priests every day by their inflammatory harangues from the altar, exciting and hallooing on an ignorant and ferocious rabble to shed the blood and hough the cattle of their Protestant neighbours? and are not these indications of what she must be when ascendant? Liberty and virtue consistent with Popery! Who can forget the fires of Smithfield, kindled by bloody Mary, when a whole army of martyrs were led to the stake; and sacrificed their lives for the religion of the gospel, and the faith of Jesus Christ? (Hear.) Turn to Protestantism in its ascendancy—Did any such deeds of blood characterise the reign of Elizabeth? No, never. During her glorious reign, England began that rapid improvement in arts, in commerce, in legislation, in morality, which has gone on with accelerated speed to the present day. With the enlightenment of the public mind, enterprise and energy have opened up the avenues of commerce, men of different nations have been brought into fellowship; sympathies have been kindled: moral principles planted; and only where popery has here and there been permitted, for a while, to plant its unhallowed foot, or to breathe its pestilential breath, all that can make men honorable and happy has followed. So, as there never was a people that became enlightened that could remain shut up within themselves, there never was a nation perfectly commercial that submitted long to slavery. (Hear.)

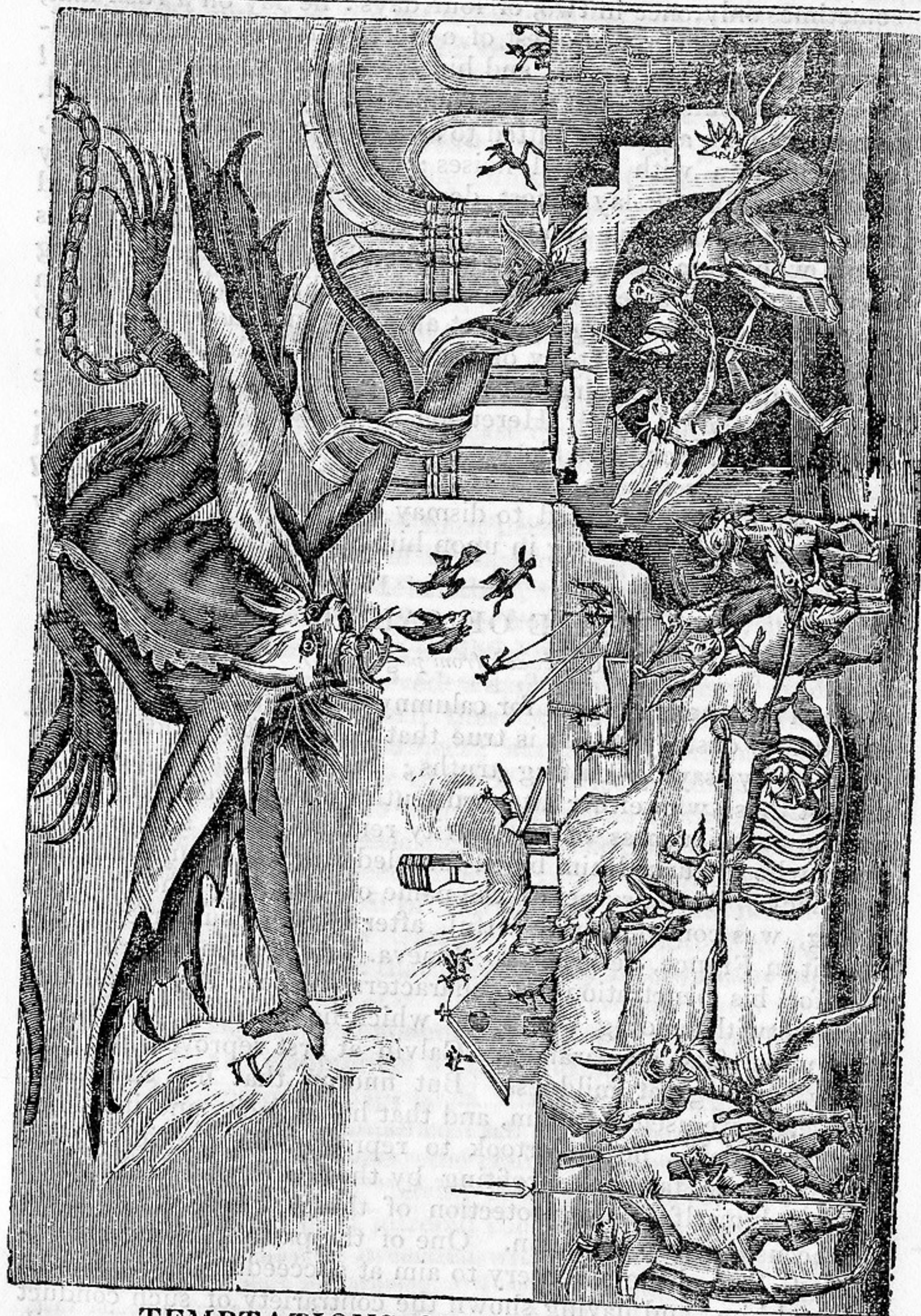
Dublin;—Typographed at the COMMERCIAL PRINTING OFFICE, 16 Angelsea-st. by Mac Donnell, Son, & Co., and published at the Confederation Room, 16 D'Olier st. Sold by J. O. Bonsall, 133 Stephen's Green;—Enniskillen, W. Thrimble;—Liverpool, H. Ferris, North John st.;—Warrington, C. Malley, Horsemarket; and the other Book-sellers, through whom communications may be addressed, post-paid.

THE PROTESTANT CONFEDERATE AND MIRROR OF TRUTH.

No. XXIX.

"NO POPERY."

VOL. I.



TEMPTATIONS OF ST. ANTHONY.

THE devil assailed him by various temptations, and annoyed him night and day with filthy thoughts and obscene imaginations. Antony opposed to his assaults the strictest watchfulness over his senses, austere fasts, humility, and prayer, till Satan, appearing

in a visible form, first of a woman, coming to seduce him, then of a black boy, to terrify him, at length confessed himself vanquished. The saint's food was only bread, with a little salt, and he drank nothing but water; he never ate before sunset, and sometimes only once in two, or four days: he lay on a rush mat, or on the bare floor. In quest of a more remote solitude he withdrew further from Coma, and hid himself in an old sepulchre! whither a friend brought him from time to time a little bread. Satan was here again permitted to assault him in a visible manner, to terrify him with dismal noises; and once he so grievously beat him, that he lay almost dead, covered with bruises and wounds; and in this condition he was one day found by his friend who from time to time supplied him with bread, during all the time he resided in the ruinous sepulchre. When he began to come to himself, though not yet able to stand, he cried out to the devils, whilst he yet lay on the floor, "Behold! here I am; do all you are able against me: nothing shall ever separate me from Christ my Lord." Hereupon the fiends appearing again, renewed the attack, and alarmed him with terrible clamors, and a variety of spectres in hideous shapes of the most frightful wild beasts, which they assumed to dismay and terrify him; till a ray of heavenly light breaking in upon him chased them away.

LIFE OF CALVIN

(Concluded from page 436.)

A GREAT name is a signal for calumny to the envious; they unite in order to destroy it. It is true that Calvin often made himself enemies by saying cutting truths; his zeal exasperated him against those who either attacked truth or wounded virtue: perhaps a consciousness of superiority rendered him severe upon those who disturbed him by ill-founded attacks, or unreasonable obstinacy. A Genevese of the name of Troillet, who, though young, was consummately artful, after having counterfeited the hermit in France, returned to Geneva. As Calvin was remarkable for his penetration into characters, he soon developed this man, notwithstanding the pains which he took to conceal his vices under false appearances. Calvin at first reprov'd him privately, with great mildness. But finding that his charitable counsels were useless to him, and that his audacity and insolence increased daily, he undertook to reprove him publicly. But this hypocrite, far from profiting by these reproofs, endeavored to avail himself of the protection of those, whose vices Calvin was accustomed to condemn. One of the pastors having recently died, he had the effrontery to aim at succeeding him. Calvin opposed him, and having shown the contrariety of such conduct to the word of God, he obtained, by permission of the council, the enforcement of the rules of the church.

At this time a correspondence and a friendship commenced between Luther and Calvin, originating in a letter from the lat-

ter, which is addressed—"To the truly excellent Doctor of the Christian church, MARTIN LUTHER, my highly honored father in Jesus Christ."

In the year 1547, Gruet, one of those men whom vice and public disorders rendered famous, had the audacity to affix against the pulpit of the cathedral, a libel against the reformed Genevese, and particularly the reformers and ministers. Being immediately apprehended, and his paper and letters examined, they were found to contain several violent passages against Calvin, as well as matters of treason against the government, for which he was beheaded. The church of Geneva, though surrounded by afflictions, increased rapidly, and Calvin received, with every mark of tenderness, those who were banished from their country on account of their attachment to the gospel. God, likewise, so eminently blessed the labors of his servant, that the faction of the seditious was almost entirely subdued.

Disputes are frequently the source of intolerance; we easily learn to hate those who try to convince us that we are wrong; which was exemplified in the case of Servetus, who began an opposition to Calvin by employing injurious expressions of the grossest kind. Servetus had rendered himself odious to all who knew him, and the ideas of most persons were, that his conduct required the punishment of death for the quiet of the state and the church. The gentle Melancthon, writing to Calvin, remarks; "In my opinion your magistrates have acted justly, in putting to death a blasphemer, convicted by due process of law." Farel says that "Servetus deserved a capital punishment," and Beza defended the sentence. All these celebrated men entertained the same opinion on the subject; and as no personal hatred of Servetus can be imputed to them, it is at least as unjust to accuse Calvin of it, as many who were his enemies have attempted to do. The civil and ecclesiastical jurisprudence of the tribunals in those days, with respect to heresy, was undoubtedly grossly inconsistent with the spirit of Christianity, and the principles of equity. But if we could transport ourselves into that age, we should no doubt perceive that they strictly followed the ordinary course of the law.

Bertelier, a man of an abandoned character, having been suspended from the communion of the church, petitioned the Seigneurs to terminate his suspension. In consequence of the clamors of those who maintained that the consistory usurped the authority of the magistrates, the council granted him permission to communicate. Calvin, having received notice of this resolution, discovered the most intrepid courage on the Sunday following; when, after having preached with energy against those who despised the sacred mysteries, "I will," declared he, "imitate the example of St. Chrysostom, and, like him, rather expose myself to death, than give holy things to the profane, who have been declared unworthy to partake of the body of Jesus Christ." Wicked and unruly as were the enemies of Calvin, these words

had such effect upon them, that Perrin sent some one secretly to Bertelier, to desire him not to approach the table of the Lord, and they partook of the holy mysteries in the most devout and edifying manner.

In the neighbourhood of Geneva arose a faction composed of ministers, who were extremely bitter against Calvin. These persons, thinking to acquire reputation by attacking so illustrious and formidable an adversary, accused him of making God the author of sin. These calumnies Calvin at first despised; but finding himself at length compelled to justify himself, solicited permission to repair to Berne, accompanied by envoys from the republic, and to maintain the cause of truth there. This being consented to, he acquitted himself with such complete success, that Castallio and Bolzec were banished with infamy from the territory of Berne. Shortly after his return from Berne, he was attacked with a tertian fever, which seized him while he was preaching, and obliged him to leave the pulpit. This circumstance gave rise to many false reports, which were so acceptable to Roman catholics, that those of Noyon made a solemn procession, *to return thanks to God for the death of Calvin.*

Being convinced that the best method to preserve the purity of religion is to enlighten men's understandings, he used his utmost exertions to found a college, in which youth might be well instructed. In the year 1556, he proposed the establishment of one; but foreign affairs prevented the council from attending to the object at that time; at length, in the year 1559, he had the satisfaction of seeing his wishes accomplished, a college being founded, and furnished with enlightened teachers.

The protestants in France, having obtained an edict, which put an end to the sufferings to which they had been long exposed, and which granted them the free exercise of their religion, the artifices of their enemies succeeded in withdrawing the king of Navarre from the protestant interest, and the Duc de Guise had made a cruel slaughter in Vassi, and had begun a civil war which long desolated that kingdom. Calvin was greatly afflicted by these circumstances, and his disorders began visibly to increase daily, so that it was evident he was making rapid advances towards a better world. His afflictions, however weighty, never dejected him. His usual duties of visiting the sick and afflicted, of preaching, and giving theological lectures, were punctually discharged; and knowing that the churches of France were not only openly attacked, but secretly defamed to the German princes, he drew up their profession of faith, which was presented to the diet of Francfort.

His disorders now rapidly increased, and rendered his exertions at this period almost incredible; for notwithstanding his reduced state, he could never be induced to remit, in the slightest degree, his ordinary occupations. The year 1564, the first of his eternal felicity, occasioned a deep and lasting grief to Geneva. On the second of February he delivered his last sermon,

and on the same day, his last theological lecture. His asthma depriving him of the use of his voice, he abstained from all the functions of his charge. He was, indeed, sometimes carried to the congregation, but seldom spoke. On the tenth of March, being dressed and seated before the table at which he was accustomed to write, he was visited by Beza and other friends; upon seeing them, he leaned his head upon one of his hands, apparently meditating, and addressed them in a low voice, but with a cheerful and open countenance; saying, "I return you my thanks, my very dear brethren, for all the care you take of me; I hope you will soon be relieved from it, and that in a fortnight I shall assist in your assembly for the last time. For I think that after that time, the Lord will remove me from this world, and raise me to his Paradise." On the twenty-fourth of March, he assisted at the assembly as he had predicted, and when it was concluded, he remarked that God had given him some respite; and having taken up the new testament, he read some of the marginal annotations, and asked his colleagues their opinions on what he had read; for he had undertaken the revision and correction of those notes. On the twenty-seventh, being carried to the council, he walked, supported by two men, to the hall in which the seigneurs were assembled; where, being uncovered, he thanked them for all the favors which he had received from them, and particularly for the proofs of affection which they had shewn him in his last illness. On the 2d of April, when he heard the whole of the sermon, and received from the hands of Beza, the Lord's supper; and feeble as was his voice, he joined in singing the psalms. His countenance was so cheerful and serene, that the congregation were delighted with the sight of their pastor's great joy and entire resignation.

Having made his will, he signified to the four syndics his wish to address them once more in their assembly, to which he hoped to be carried on the morrow. But they informed him that they would visit him, and conjured him to be careful of his health. The next day, being all present at his house, after the usual compliments, Calvin delivered them a long and affectionate address on the state of the church, &c. On the day of his death, which was the 24th of May, he appeared to speak with less difficulty, and more strength. But it was the last effort of nature. About eight o'clock in the evening, the signs of death appeared suddenly in his face; he continued speaking, however, with great propriety, until his last breath, when he appeared rather to fall asleep than die, in the fifty-fourth year of his age, one half of which he had been in the ministry. On the day following, which was Sunday, about eight o'clock in the morning, his body was covered and enclosed in a wooden coffin, and at two o'clock in the afternoon he was conveyed without any pomp, to the common burying place, called Plein Palais. All the seigneurs, ministers, and professors, and almost all the inhabitants of the town,

attended at the funeral ceremony with expressions of the deepest grief. No inscription was put upon his tomb, because he had expressly forbidden it; but an epitaph was written by Beza, at once simple and expressive, and which is thus literally rendered:

The terror of Rome, and of vice,
Which still dreads his virtue,
Here lies the illustrious CALVIN;
While the good bless,
The wicked tremble at him.

Chaste humility, his faithful companion,
Furnished the model
Of this humble monument.
Without pomp or ornament.

If the curiosity which conducted thee hither,
Meets with nothing gratifying,
Know, traveller, that a name so venerable,
Enriches more a tomb,
Than marble of the highest polish.

Dr. Hoyle, who wrote under the patronage of archbishop Usher, mentioning Calvin, says, "What shall I speak of his indefatigable industry, almost beyond the power of nature; which, paralleled with our loitering, will, I fear, exceed all credit? It may be the truest object of admiration, how one lean, worn, spent, and wearied body could hold out. He read, every week of the year through, three divinity lectures; every other week, over and above, he preached every day: so that (as Erasmus said of Chrysostom) I know not whether more to admire his constancy, or theirs that heard him. Some have reckoned his yearly lectures to be one hundred and eighty-six, and his yearly sermons two hundred and eighty-six. Every Thursday he sate in the presbytery. Every Friday, when the ministers met to consult upon different texts, he made as good as a lecture. Besides all this, there was scarce a day that exercised him not in answering, either by word of mouth or writing, the doubts and questions of different churches and pastors, yea, sometimes more at one; so that he might say with Paul—the care of all the churches lieth upon me. Scarcely a year passed wherein, over and above all these former employments, some great volume in folio, or other, came not forth." If the *man* may sometimes blame him, the *Christian* will hesitate to judge him, and the *citizen* has reason to bless him.

The following just eulogy upon the talents, patriotism, and godly zeal of John Calvin was lately delivered by the chaplain of the Calvin orange lodge, in Dublin: "He was a civilian and theologian without superior in the annals of the church. Combining religious integrity with political wisdom, he simultaneously occupied the doctor's chair, the legislative presidency, and the soldier's post. His tongue poured forth the stream of holy eloquence in the day time, and his hand at midnight helped his fellow-citizens to build the bastions of their fortress. His was the genius that,

for three hundred years maintained the independence of the canton of Geneva amidst surrounding despotism—

The terror of Rome and of vice,
That still dreads his virtue,

Doctor Johnson has said of him, no man ever left so many monuments of learned piety and indefatigable labour."

SCOTLAND AND IRELAND.

If there be any two countries, a comparison between which could, judging from the gifts of nature alone, be more advantageously made, than that in favor of Ireland as compared with Scotland, we know them not. Nature has been so bountiful to the former in her geographical position, in the fertility of her soil, in the salubrity of her climate, and the almost spontaneous capacities of the country to arrive at national wealth, commerce, and manufactures, and has, in an almost equal degree, denied the other country all these advantages. See how the contrast holds against Ireland:—the wealth, the industry, the perseverance, the manufacturing spirit, and, above all, the honesty which characterises the Scotchman; while all the opposite vices stain the national character of the Irishman, are attributable and to be traced to the systems of religion which prevail in each: in Scotland the Protestantism of the kirk prepares and opens the mind for the reception of all the good qualities which we have enumerated; while in this country the system of the Romish church enslaves the mind, darkens the intellect, and renders the man more fitted for those opposite vices, which stain and degrade the Irish national character.

THE PATRON OF LAWYERS.

THAT there is some sort of connection between the *Law* and the *Devil*, is pretty generally believed; but the occasion on which his infernal majesty became the declared patron of that profession, is not generally known.

St. Evona, a British lawyer, went to Rome, to entreat the pope to give a patron to the lawyers of this country; but his holiness replied, that all the saints were already disposed of to other professions. St. Evona was much disturbed at this reply, and he earnestly solicited the pope to grant his request. The head of the church desired him to walk round the church of *San Giovanni di Laterno* blindfold, and after having said a certain number of Ave-Marias, that the first saint he laid hold of should be the patron of the lawyers. This the good old gentleman willingly undertook, and at the end of his Ave-Marias, stopped at St. Michael's altar, where he laid hold of the devil under St. Michael's feet, and cried out, "This is our saint, let him be our patron." When St. Evona discovered the patron he had chosen, he was exceedingly dejected. He returned to his lodgings, and died in a few days after.



THE CONVERTED INDIAN'S LOGIC.

On heathen shores, to kindle Christian flame,
To India once a missionary came:
A pious man, replete with holy zeal,
And really anxious for the public weal.
The sweets of Christianity displayed,
Full many a convert had our hero made;
And many a native who damnation feared,
Heathen no more, a Catholic appeared.
To put the Padree's patience to the test,
Washee (a sly old rogue) among the rest
To chapel went, and so the story saith,
Embraced the doctrine of the Christian faith.
The priest, as usual, with a pious grace,
Sprinkling pure water o'er his sable face,
Exclaimed, "with change of faith you alter names;"
So he who Washee went returned as James.
The native listened with a mute surprise,
But thought, while on the priest he fixed his eyes—
"Altho' me know dat you would change my God,
To change my name is bery bery odd;
Me forty years of age, and all my life,
Sweet thick-lipped Balshebam, my lovely wife,
Has called me Washee. Washee was my name,
Until this Massa white man parson came;
Water he put upon my face, dat strange!
And den he telle me my name be change:
He call me James—well James is now my name—
Washee or James to me is all de same.
But den de Padree say I no must eat,
On what he call de saint day any meat;
Nor if I hope for mercy on the last day,
Must I touch flesh on Friday or on fast day.
'You will be loss,' he bellow, 'if you do';
But Massa Padree let me tellee you,
Loss or no loss, my belly I will treat,
And me no harm see if I eat bit meat."
Well, Washee—James I mean—James kept his word,
Which the good priest with indignation heard.
To be convinced however, and shun mistakes,
He to the native's dwelling hied,
And there, upon a Friday, spied
The whitewashed James dining on beef steaks!

"Ah! sinful wretch, what is it I behold—
I grieve to find 'tis truth that I've been told—
Eating beef-steaks to day—I wish to know
Where you expect your precious soul will go."
"What, massa, me eat meat—no, massa, no."
Then when a mouthful large the fellow takes,
He adds, "what for you callee dis beef steaks?"
Dis massa, dat you see upon de dish,
Is no beef steak, indeed, but good salt fish."
"Fish," the astonished priest with fury cried;
For very clear it was the rascal lied—
Why, wretched man, can't I believe my eyes?—
They are beef steaks,—*"Fish, fish,"* the native cries;
"And now, good massa, to relieve all doubt,
I tellee you which way I make it out.—
One day you took poor Washee by the hand,
You spake fine words he no can understand;
Put water pon my face that change my name:
And so this morning me hab done de same;—
Me take beef steaks, make talkee over dish,
And putting water on dem called dem fish!"

A BARBER OF DISCERNMENT.

The following is an accurate copy of a bill, furnished to Mr. White's Agent after the late election on Carrick-on-Shannon:—

1830.	"Samuel White, Esq.		
Monday	To James Bockey, Dr.		
Aug. 16.			£ s. d.
	To shaving 22 Priests, at Mr. Roger O'Beirn's at 4d. per	0	7 4
	To ditto 6 Gentlemen, at 5d. per	0	2 6
	To cutting and dressing the hair of 9 Priests, at Mr.		
	Roger O'Beirn's, at 1s. per	0	9 0
	Total	£0	18 10

ABSURDITY OF THE ROMISH MASS AND PRIESTHOOD.

THE Creed of Pope Pius IV., which is received by the church of Rome as an infallibly correct summary of the faith, thus speaks of the mass:—"I profess, likewise, that in the mass there is offered to God a proper and propitiatory sacrifice for the living and the dead. And that, in the most holy sacrament of the eucharist, there are truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a conversion of *the whole substance of the bread into the body*, and of the whole substance of the wine into the *BLOOD*: which conversion the catholic church calls transubstantiation. I also confess that, *under either kind ALONE*, Christ is received *whole and entire*, and a true sacrament." This is in exact accordance with the decrees of the council of

Trent, and is *now* the universally received doctrine of the church of Rome. We shall defer the question of transubstantiation, and apply to what is termed "*the sacrifice of the Mass*." A person who had learned his theology only from the bible, would be sadly puzzled on meeting the word *Mass*. What can it mean? And why should we look in vain for a word so important in a book which is said to contain the mystery which it denotes? The *name* is no where to be found; but it is contended that the thing is contained in the institution of the Lord's supper. Who could have thought that? In the *Douay Catechism*, and in the "*Grounds of the Catholic Doctrine*," it is stated that Christ said the first Mass!—and we are referred to the Last Supper for proof. In Matth. xxvi. 26, we read—"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, take, eat; this is my body." Luke xxiv. 30, "And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them." 1 Cor. xi. 23—25, "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the *same* night in which he was betrayed, took bread:" "After the same manner also *he took* the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." Now tell me, candidly, Roman Catholic, do these passages contain any thing *like* the mass. When you go next to chapel, observe attentively every thing the priest does, and if you can discover a similitude I think you must draw largely on your imagination. He took bread, and when he had given thanks, he brake it, and gave it to the disciples, saying, "Take, eat." In like manner he took the cup, and when he had given thanks he said, "Drink ye all of this." Is this saying mass? Did the Redeemer hereby "offer HIMSELF to God as a true propitiatory sacrifice?" It might be a eucharistic, or thanksgiving offering; but an atoning sacrifice it could not be. No blood was shed; and the shedding of blood both Jews and Gentiles regarded as essential to propitiatory sacrifice. Indeed, this is the doctrine taught by the Holy Spirit—"Without shedding of blood there is no remission," Heb. ix. 22. Cain confessed no sin, and obtained no pardon by offering "of the fruits of the ground," while Abel offered by faith "a more excellent sacrifice," "of the firstlings of his flock." But a sacrifice must be offered to God; the bread and wine, however, were offered to the disciples—"Take, eat," was said to *them*—"Do this in remembrance of me." The memorial of a sacrifice is not a sacrifice. Besides, if Christ offered himself at the Last Supper, it is admitted that he offered himself again on the cross; therefore he offered himself *twice*. If so St. Paul must have been greatly mistaken, when he said, "Christ was *once* offered to bear the sins of many;"—"We are sanctified through the offering of the body of Jesus Christ *once for all*," Heb. ix. 28, and x. 10. Here is a contradiction. Which shall we believe, the church of Rome

or the apostle? If Jesus offered himself on the *table*, why should he offer himself on the *cross*? If a true, proper, and propitiatory sacrifice was offered in an upper room, what need of another on Calvary? But the apostle argues that, if he were "offered often, then must he *often* have *suffered*," Heb. ix. 26. Does not this set aside your church's distinction, between a bloody and an *unbloody* sacrifice? A sacrifice unbloody and yet propitiatory! Who ever heard of such a thing? What Jew?—what Pagan? A sacrifice for atonement cannot be unbloody, for "without shedding of blood there is no remission." Could sin be pardoned by mere *doing* without *suffering*? by mere *action* without *passion*? Is it not a truth written, as it were, with the finger of God on the heart of man, that the pardon of sin requires the *death* of a victim? If a sacrifice may be unbloody, and yet propitiatory, wherefore did the blood of animals stream for ages on Jewish altars, according to divine appointment? But, above all, why did the Son of God die a death so cruel, if an unbloody offering would have sufficed to save the souls of men? If the doctrine of unbloody atonement were true, would it not then have been possible for the bitter cup to pass from the Redeemer? I entreat your impartial and earnest attention to these questions. I have carefully examined the bible, and I find not the slightest mention of any offering of Christ, but *one*, as an atonement or propitiation for sin. I have also examined the writings of your own divines, and I have never met a proof of any such offering, either before or after the crucifixion. Was it not my duty, therefore, to reject the mass as a doctrine of man's invention? But I have more to say on this dogma of your church. Where there is a sacrifice there must be a *priest*; and your clergymen profess to be priests in the strict sense of the word. Now what do you say to the fact, that the *ministers* of the gospel are never once called priests in the new testament? Jewish ministers had bloody sacrifices to offer, and are therefore called priests; the same may be said of the Pagans. In allusion to the Jewish Priesthood, Christians, *as such* (including the laity, of course,) are figuratively called priests. Thus Peter (1 Peter ii. 5, 9) calls *believers* a "holy priesthood,"—"a royal priesthood,"—"to offer up spiritual sacrifices acceptable to God by Jesus Christ." See also, Rev. i. 6, and v. 10, where all the redeemed in heaven are said to be made "kings and priests unto God." But it is a remarkable fact, which members of your church should weigh deliberately, that the word *priest* is never applied in scripture to any one of the apostles, evangelists, prophets, or pastors of the new testament. In the present dispensation, *there is no priest but JESUS CHRIST*. I know you will reply that Melchizedek is called the priest of the most high God, though he offered only bread and wine. But to whom did he offer these? Manifestly not to God as a sacrifice, but to Abraham as refreshment, when he had returned from the slaughter of the kings; or if to God, on Abraham's account, i must have been to give thanks for his victory, and not to atone

for his sins. (Gen. xiv. 18—20.) He blessed Abraham, and received as a gift the tenth of the spoils, because he was priest of the most high God, and a remarkable type of Christ. It is not to this transaction we are to look in order to discover him performing the peculiar functions of the priest's office. Like all the patriarchs—such, for instance, as Noah, Abraham, Isaac, Jacob, &c.—he offered bloody sacrifices, which the heads of families and tribes were accustomed to do before the appointment of the Aaronic Priesthood. Melchizedek then, was strictly a priest—"a priest on his throne;" and as such a most eminent type of Immanuel. You will also, perhaps, attempt to set aside my argument by simply denying the fact on which I build it. You will assert that the ministers of the gospel are frequently styled priests, and appeal to the Rhemish testament for proof. If so, I must repeat again the assertion, that the proper Greek word for priest *ιερευς*, (hiereus) is never applied to a Christian minister; although I am aware that the English translation of it is found several times in that testament; but in these cases it is employed as the rendering of *πρεσβυτερος* (presbuteros—"elder"). The Greek word, just mentioned, occurs sixty-five times in the new testament, and is, for the most part, translated "ancient" in your bible; while in six places of its occurrence, they call it "priest." These places are the following:—Acts xiv. 23 and xv. 2; 1 Tim. vi. 17. 19; Titus i. 5; James v. 14. I do not know whether you are aware of the fact, that the English versions of the bible in your Church have been made, not from the Greek and Hebrew originals, but from the vulgate; and are thus the translations of a translation. But it is curious to remark that the translators have often departed from their copy, and especially in the six places above referred to. To justify the translation of the Rhemish testament, the Latin word *sacerdos*, (the proper rendering of *ιερευς*) a priest, should have been found in all the passages above mentioned. But it does not occur in any of them. I could not discover a single passage (and I believe nobody can) in your standard Latin bible, in which *sacerdos*, a Priest, is applied to a new testament minister. Not one! It gives *presbyterus* and *senior* for the Greek *πρεσβυτερος* (elder); but restricts *sacerdos* to its proper signification, a *sacrificing priest*, never applying it to any of the ambassadors or ministers of Christ under the present dispensation. It *does*, however, apply it to Jesus Christ, who is our great and only priest. Again I repeat the assertion, and I challenge all the scholars in Ireland to contradict it, that there is under the Christian economy, NO PRIEST BUT JESUS CHRIST.

If you ask me, why the Rhemish translators did not keep to their copy in these particulars, I am afraid the true answer cannot be given without impeaching the motives of these reverend gentlemen. They wished to stand by their order. They professed to offer daily a true, proper, and propitiatory sacrifice and, therefore, they must be, in the strict sense, priests; but a

the word was not found connected with the ministerial office in the sacred record, not even in their own version of it—a version of which a canonised saint was the author, which a general council sanctioned, and of which two successive popes were the editors—they were determined to insert it at all hazards! But, surely, such guides might have been safely followed. Why, then, were they not followed? There was, it seems, a reason. The Jesuits of Bourdeaux published a French new testament in 1686, full of gross interpolations. For instance: Acts xiii. 2, "Now as they offered unto the Lord *the sacrifice of the mass*." When Monsieur Vernon was asked why he had thus wrested the passage from its proper meaning, he replied, "Because I have been often asked by the Calvinists what scripture affirmed that the apostles said mass."

If texts are to be coined in this manner, no man can be at a loss for scriptural arguments! It is distressing to remark that the grave and reverend fathers of the council of Trent were actuated by similar considerations in compiling their canons. It was not so much a question what God had taught, and the primitive church believed, as what would most pointedly condemn the doctrines of Luther. Yet, if this "pressure from without" leads to more violent resistance to the work of reformation, it may also issue in important concessions to the spirit of inquiry. Innumerable, and most important, are the advantages that have thus indirectly resulted from religious discussion. Truth must be a gainer by free inquiry; but popular ignorance its pestiferous exhalations diffuse a moral desolation around. It appears evidently, then, that there is nothing in scripture to countenance the mass. Our blessed Lord offered no expiatory sacrifice at the last supper. There cannot be remission of sins without the shedding of blood; and therefore the mass cannot be an atoning sacrifice. Jesus was offered but once. Were he still to be offered according to your creed, then must he still, according to St. Paul, be subject to suffering; the idea of offering or immolation, apart from suffering, being a palpable absurdity. It has also been demonstrated, even on the authority of the *Latin vulgate*, that there is *no priest* under the new testament but JESUS CHRIST.

"Now, of the things which we have spoken, this is the sum: we have such a high priest, who is set on the right hand of the throne of the majesty in the heavens."—"For such a high priest became us, who is holy, harmless, undefiled, and separate from sinners, and made higher than the heavens."—"Seeing, then, that we have a great high priest that is *passed into the heavens*, Jesus, the Son of God, let us hold fast our profession."

The question of the priesthood is discussed at large in the Epistle to the Hebrews; see particularly chapters 2, 4, 5, 7, 9, and 10. In the whole of the apostle's reasoning on this subject, there is not a hint about the *supreme pontiff* at Rome, or about the inferior tribes of the sacerdotal order.—*Godkin's Guide from the church of Rome to the church of Christ.*

PROTESTANT CONFEDERATION.

KNOWLEDGE SECTION.

THE adjourned debate on the question—"HAS POPERY OR PROTESTANTISM, WHEN IN THE ASCENDANT, BEEN THE MORE CONDUCTIVE TO LIBERTY, SCIENCE, AND VIRTUE?" was resumed by MR. FARRELL.—Rev. president, that Protestantism, when in the ascendant, is more conducive to liberty, to virtue, to science, and the arts, than Popery, I firmly believe; not from any prejudice upon the question, but from a candid review of their respective influences in religion, in government, and the sciences. I will at once admit, that previous to the Reformation many valuable discoveries were made, many splendid edifices were erected as temples to the living God; colleges were endowed for the advancement of learning, and mankind, from time to time, made great and glorious struggles for freedom. I think, sir, I have here conceded all that the advocates of popery can claim. But, sir, I hesitate not to say, we shall in vain endeavour to trace these advantages to the philanthropic spirit of popery. Go no farther back than the reign of the second Henry, so intimately connected with this country, and we find the then pope manifesting his regard for civil and religious freedom by granting the dominion of Ireland to Henry for an annual tribute of *Peter pence*. How will this fact be relished by my worthy friend who so kindly undertook the defence of holy Mother Church? I may be told, sir, that the conduct of kings or princes is not a fair criterion by which to judge of the spirit of popery. Well, be it so, I will for argument sake concede that, and confine my observations to the infallibles. My worthy friend, with great pride, referred to Magna Charta, wrung from the tyrant John, as a proud proof, of holy Mother Church being friendly to liberty. Why, sir, missionaries from Rome had been then for centuries among the people; and these were, at the time referred to, in most abject slavery. History informs us that the tyrant John, although he conceded Magna Charta with an oath, never intended to abide by its obligations. At the time now alluded to, no important change could be made in any part of Europe, without consulting the pope; and when John formed the idea, as he very soon did, of reducing the barons—whom I shall call the noble assertors of liberty—he considered it necessary to have the sanction of the pope, which, without much difficulty he obtained. His holiness absolved John of his solemn oath; and thus liberty and virtue were prostrated at one fell swoop. Again, sir, we find his successor, Henry the third, struggle hard against the liberty of the subject, and so far did he carry his exaction and oppression, that in the year 1258, the barons declared they would grant no supplies. To avoid immediate collision, Henry signed the articles known as "the Provisions of Oxford," and guaranteed them with an oath, from which he was also absolved by the pope. Is it from this early disregard of oaths by his holiness, that popery to this

day mocks the solemn obligation of an appeal to Heaven? (Hear.) Sir, charity would induce me to throw a veil over the many pictures of blood which popery has left on the page of history, from the days of Wickliffe to the present time. Need I mention among the victims of her tyranny, lord Cobham, Cranmer, Latimer, and Ridley, with numerous others, both at home and abroad? Who has not heard of the Waldenses and their sufferings, which a Christian poet so feelingly describes—

"Ask of the peasant where his sires
For truth and freedom bled;
Ask where were lit the torturing fires,
Where lay the holy dead;
And he will tell thee all around,
On mountain, turf, and stone,
Far as the chamois' foot can bound
Their ashes have been strown." (Hear, hear.)

What numbers are still falling victims to her unrelenting and persecuting spirit? Her craft or her cowardice will not allow her just now to cut off Protestants by a Scullabogue or Tyrawley process. The midnight assassin and incendiary may make nightly carousals over the slain of God's people, with somewhat less fear of exposure. My friend has ransacked history, travelled with the Vandal and the Goth; and whatever their regard or ignorance spared, takes up for proofs in favor of "Holy Mother." Who, he asks, kept the bible? Sir, the church of Rome kept it, as the miser keeps his treasure, hidden from the sight of man. Possessing a treasure more precious than all the gems of ocean, and the treasures of Golconda, popery suffered a leanness of soul to pervade her church and people, and permitted them to perish for lack of the bread of life. She kept it, indeed, contrary to the command of him who said "occupy till I come;" and I greatly fear that the judgment in her case will be the same as that of the wicked and slothful servant. Sir, I might as clearly prove that all the beneficial discoveries, such as printing, of which my friend spoke, are not at all attributable to the liberality of Popery. We need not be surprised that the hopes of eternal life, by human merit and of being ranked with canonized saints, should have raised those monuments in past ages, as standing witnesses of the soul-destroying doctrines of the insufficiency of Christ's atonement. Did her monastic institutions foster virtue? No, alas, there are too many illustrations of an opposite effect. I will not judge those who built their hopes of heaven on seclusion from the world, on unnatural celibacy, and imaginary good works; but, with reference to every real discovery and invention of value by individuals, I maintain that these were strugglings to break the fetters which popery had imposed on the faculties of mankind. What use, I ask, did she make of the discovered art of printing?—did she regard it as an acquisition beneficial to mankind? No, for as soon as information began to spread, knowledge to circulate, and the rust of ignorance began to be rubbed off by the agency of this wonderful machine, she applied

all her ingenuity to prevent the circulation of what might teach the why and the wherefore of her monstrosities, or to instruct upon the matter of eternal life. She soon discovered, as remarked by the learned Knox, that every printing press was a blockhouse, erected against the great castle of Angelos; and, to counteract the effect of the discovery, the inquisition was established, by which many valuable publications were burnt and otherwise destroyed. In short, sir, the human mind was in a pitiable state previous to the reformation. Since then literature and the arts, freedom and virtue, have progressively advanced; and in England, in particular, have received munificent encouragement, as well from the liberality of private individuals as from the bounty of her sovereigns. Some of the greatest ornaments of learning that the ages have produced flourished within this period. Of these I might mention Bacon, Boyle, Lyttleton, Milton, Newton, Addison, Pope, Johnson, Hall, &c. In fact every year is adding to the fame of England, by the establishment of institutions like the Royal Society and the British Association. The glorious revolution of 1688, and the last grand act of liberal science, the abolition of slavery, are all achievements like which there is nothing in popish times. Where popery can point to one instance of her enlightened policy, we can refer to many. If it could it would have confined learning to her priests and monks, and the people might learn the way of salvation on their beads. But, thanks to providence, Rome was defeated, and her spirit was despised by a people determined to be free. How have Protestants kept the bible? Regarding it as the charter of man's salvation through Christ, they have not to manifest their love, buried it or burned it—they have not interdicted the reading of it, and cursed those who dared to follow its light to heaven. Protestantism has availed itself of the art of printing, to circulate its contents to the remotest ends of the earth, and make mankind of every color and clime acquainted with its saving truths. Throughout the length and breadth of the globe, we find monuments to attest the faithfulness of Protestantism to the trust committed to her. Jews and Arabians, Turks and Mahomedans, can now hear and read in their own tongues the wonderful works of God. (Hear.) Has she not numberless seminaries where that knowledge is diffused, compared with which all other knowledge is learned ignorance—the knowledge of the truth as it is in Jesus. These statements are not a mere *ipse dixit*, but are established by the history of this country, and the general history of the world. Triumphantly we may exclaim that the spirit of Protestantism has made England what she is, the admiration of the world and the envy of surrounding nations. (Applause.)

(To be continued in our next.)

Dublin;—Typographed at the COMMERCIAL PRINTING OFFICE, 16 Anglesea-st. by Mau Donnell, Son, & Co., and published at the Confederation Room, 16 D'Olier-st. Sold by J. O. Bonsall, 133 Stephen's Green;—Enniskillen, W. Thrimble;—Liverpool, H. Perris, North John st.;—Warrington, C. Malley, Horsemarket; and the other Book-sellers, through whom communications may be addressed, post-paid.

THE PROTESTANT CONFEDERATE AND MIRROR OF TRUTH.

No. XXX.

"NO POPERY."

VOL. I.



ST. BRIDGET'S CHAIR.

IN our Sixteenth Number, (p. 243) we gave an account of Lough Derg and Patrick's Purgatory, in which is mentioned the manner of ferrying over the strait that separates the station island from the mainland. On the shore of the latter there is a ponderous rock, as described above, called St. Bridget's Chair, in which pilgrims are accustomed to place themselves previously to undertaking their rounds, under the impression that by this means they will avoid a sudden death. Like all the other superstitious practises of Popery, that are little abated by any failure of their fancied benefits, the occupation of Saint Bridget's Chair has lost nothing of its imagined efficacy, by the circumstance that thirty persons at one time were plunged into eternity a few years ago, by the upsetting of the passage-boat, after they had in the due manner paid their respects to the terrene memorial of the canonised lady. How truly say the Scriptures, "My people is destroyed for lack of knowledge;" and what an awful prospect is theirs, who shut up the kingdom of heaven from men, entering not in themselves, nor permitting them that are willing to enter.

FOURTH OF OCTOBER.

THREE HUNDRED AND FIRST ANNIVERSARY OF THE REFORMATION.

IN practical commemoration of our forefathers' deliverance from the power and tyranny of Antichrist, the PROTESTANT CONFEDERATION OF IRELAND was instituted on the tercentenary, in 1835. The original prospectus of this long-required bulwark against heresy, libertinism, and persecution, gives the following upon the nature and structure of the society:—

“Infallible authority assures us, that it is righteousness only—that righteousness which protects the weak, relieves the poor, provides for the desolate, and vindicates the oppressed—that can exalt or preserve a nation; and that institutions built upon the foundation of the apostles and prophets, of which Jesus Christ himself is the chief corner-stone, are the proper means for promoting that heaven-born principle. Experience, too, has demonstrated, that all the fastnesses of our faith and liberties are, under God, identified with such a combination of the higher and inferior orders as may call into exercise the best affections of our nature—**SYMPATHY** and **GRATITUDE**.

Bring Protestants of all classes as closely together as is convenient, and unite them by motives at once holy and charitable. *Let the unity of the faith*—THE BIBLE—*be the deep and broad foundation of confederacy*. On this basis raise a superstructure, the exclusive materials of which are—**PERSONAL INTEGRITY** and **SOCIAL VIRTUE**. Convince its members of a common advantage, show them a common duty, and make them feel a common responsibility. The strongest moral feelings of human nature will thus be brought into action: the rich will take part with the poor, who are the *body* of the state; the poor will place confidence in the rich, its *head*; the mass will be benefitted by the counsel and communion of the few; and these again reap the benefit of that esteem which the people will feel for those who have taken the trouble to make them acquainted with their own influence, and how this influence may be directed to their own benefit. The feeling of mutual obligation and esteem, that must subsist in such an association, will contribute to the general harmony and welfare of the country, in the degree in which the society itself may be extended.”

At the end of the first year, the Protestant Confederation held its anniversary, on Tuesday the fourth day of October, in the Wickliffe Buildings, Summer-hill,

CAPTAIN SAUNDERS in the Chair.

The Reverend Mr. M'CREA, being requested, opened the business of the meeting with prayer for the Divine presence, and then read several letters from persons of consideration, who approve of the objects and character of the Confederation, including one from the Honorable Colonel Wingfield, with five pounds, but apologising for necessary absence. The reverend gentleman made some observations on the liberty of all persons to state their own views upon public matters and public men, of which the Confederation took no cognizance. Beyond its avowed principles, and its advertised laws, it was free from all responsibility; and what its laws and principles are every one might learn by application to the secretaries.

Mr. GEORGE PHAYRE, deputy secretary, then came forward, and read the following

REPORT.

By the blessing of Almighty providence, the members of the Protestant Confederation have to congratulate each other on the termination of their initial year; a year of considerable difficulty and remarkable success. Brought into being by the menacing attitude, and the elevated tone, of the enemies of religion, liberty, and social order, the Protestant Confederation at once took the high ground of avowed determination to maintain, by God's grace, the religious principles of the Reformation, and the political principles of the Revolution. The Bible was made the deep and broad foundation of union; every name of ecclesiastical distinction was carefully excluded from its constitution; and its general policy was defined by the adoption of the divine precept, “honor all men, love the brotherhood, fear God, honor the king.” To facilitate the administration of its affairs, the economy of the Confederation was distributed as follows, viz.—

- General business under the management of the superintending Committee.
- Mutual and public instruction in the principles of the Word of God.
- Relief of sick and indigent Protestants, orphans, and widows.
- Aid and encouragement of Protestant mechanics, laborers, domestic servants, &c.
- Loans to Protestant tradesmen, shopkeepers, farmers, and others, in cases of embarrassment from persecution and other causes.
- Creation of a Protestant constituency from unregistered freemen, householders, &c.

In these immediate objects of the Protestant Confederation, it is scarcely necessary to observe, there is nothing militant with the system of any existing institution of constitutional principals, nor any thing that can justify suspicion of its merely political designs. Aiming, by practical charity, to conserve those institutions which, if they were worth gaining are worth maintaining, the Confederation wish to be regarded as auxiliaries to their brethren of the Orange institution, whose principles must ever be dear to Britons; at the same time, that they invite to their fellowship those whose scruples have kept them aloof from a body of less practical utility, but which, it is only justice to say, is with some parties odious because terrible, and with others suspected only because unknown.

By those who use liberty for a cloak of maliciousness, it was natural that such an institution should be assailed. The principles in its origin and management, as well as the less ostensible members of the Confederation, have been subjected to insults and to injuries almost without parallel in modern times. Base fellows of the ruder sort, encouraged by the virtual impunity with which a partial local magistracy regarded their offences, have been checked in their audacious violence only by the determination to self-defence, which a portion of the Confederation felt it a duty to manifest. The pro-popish and anti-social press have, of course,

assailed the more prominent agents with unmitigated virulence ; and by fabricated reports, have aimed to give a character to these that might operate to the odium of the institution. It is to be regretted, that the policy of another portion of the press, that ought to be the honest organs of Protestant sentiment, and faithfully state to the empire the facts of Protestant movement in Ireland, have tacitly strengthened the prejudice which the repeated and unanswered allegations of enemies, however extravagant, must produce. The Protestant Confederation are constrained to fix the attention of their fellow Christians upon the fact, that whilst some of the Protestant papers in Dublin are main vehicles in disseminating the seditious principles and ribald slanders of the Trades' Unions and Liberal Clubs, they preserve a most expressive taciturnity upon the rising and extending spirit of religion and loyalty among the Protestants of the metropolis. The Protestant Confederation cannot exclude from themselves the conviction, nor will they withhold from the public the fact, that by personal jealousies and private intrigues, in the first instance, operating in an unworthy *esprit du corps*, the grand interests of Protestantism are compromised, and the empire is kept in ignorance of the real movements of Protestantism in Ireland. Against such a line of conduct the Protestant Confederation protest, in the name of liberty, of justice, and of truth. They demand the sacrifice of private motive to public duty. They claim from the so-called constitutional press such reports of their proceedings as may lead to a fair and an honest estimate of their principles and operations. They are led to express a hope, that the new Protestant journal, which on this auspicious day begins its career, will set an example in the impartial detail of the various movements among the Irish friends of scriptural truth and rational liberty.

Notwithstanding their incipient difficulties, the Protestant Confederation have abundant reason to thank God, and take courage. Opposition and calumny have induced inquiry ; this has tended to abate prejudice, defeat envy, and subdue malice. A progressive accession of such persons as were of judgment and firmness sufficient to think and act for themselves, has given a character and an influence to the Protestant Confederation, whereby, at the end of "a little year," it has become one of the most efficient conservative associations that Ireland has ever possessed.

Prosecuting its labors, according to the plan previously described, the positive benefits that have resulted are most cheering.

The only guarantee of rational liberty and social virtue being the Scriptural information of the people, the Protestant Confederation has addressed itself to the purposes of the *Knowledge Section* with much diligence and effect. A very respectable library has been formed, chiefly by contributions of good books at the hands of the reverend president ; to whom the members are also indebted for the gratuitous use of a capacious school-room, for reading and other uses. A weekly conversation or debate on

religious subjects, chiefly those that distinguish the Christian system and its great corruption, has also been held ; and upwards of eighty thousand copies of the *PROTESTANT CONFEDERATE*, which exposes the errors, superstitions, and social evils of Popery, have been put in circulation. It is proper to remark here, that all the pecuniary responsibility of this latter work has been sustained, with considerable sacrifices, by one individual, and that the Confederation have merely been the agents of its distribution. By it, however, much has been done in publishing the genius and workings of the unchanged mystery of iniquity, and in producing a corresponding repugnance for its God-insulting and soul-destroying abominations.

The *Relief Section* has assisted by loans, during the year, fifty families, containing nearly two hundred individuals, the greater part of whom were reduced persons of moral character and industrious habits. Some, by the aid thus afforded, have not only been restored from the withering effect of poverty and neglect, to comfort and usefulness, but, after repaying their loans with interest, have become attached members of the Confederation. Widows, strangers, and sick poor, have, in numerous instances, received gratuitous relief ; in several cases, parties have been enabled to discharge the fees incidental to the obtaining of their freedom ; and in two instances, by payment of taxes, now registered householders were saved the mortification of losing the opportunity to qualify as voters for honest members of parliament.

The number of tenants, and servants of various stations, who have been introduced to Protestant families through the *Registry* department exceeds two hundred ; by which means a mutual service has been rendered to the superior and subordinate classes of Protestants, the latter of whom are exposed to many trials from the rising spirit of persecution in the pampered genius of popery, and the former liable to unknown injuries, in the betrayal of their confidence at the Confessional, and the Ribbon lodge.

Of one department of its economy the Protestant Confederation have less to report than by some may be expected. Of their limitation here, however, the cause is a consolation. Their *Orphan Fund* has proceeded slowly, many of the members being collectors for, and subscribers to, the Protestant Orphan Society and Protestant Orphan Union ; and the principle of the Protestant Confederation forbidding any such ambition of seeming importance as would make its members, in vulgar language, "rob Peter to pay Paul," they repudiate all desire of rivaling what is holy, and just, and good. They have, however, at this moment, sufficient funds for application to three cases of orphanage, and invite the submission of as many names for election.

The amount of funds that has been made available to the evident benefits of the Protestant Confederation, and the manner in which those funds were raised, are examples of the extent of public good that is within the reach of the middling and lower orders of the Protestant community, under zealous and judicious

management. The total receipts, from all sections, during the year, including interest upon loans, with £20 from that excellent lady, the Countess Dowager of Ross, and £5 from the Honorable Colonel Wingfield, are £116, many liberal subscriptions that were promised, being yet unpaid. The total *bona fide* expenses, which have necessarily been heavier in the same items of loss and furniture, &c. than may hereafter be expected, during one year, amount to £41, leaving a balance, in favor of the Confederation, of £69. From this sum £25, which were advanced on loans by the president at the beginning of the year, have been repaid, and a sum of £44 is at this moment floating in loans to our poor Protestant brethren, and with a prospect of reproductiveness.

It ought not to be omitted from this report, as a matter very intimately connected with the financial circumstances and consequent public usefulness of the Protestant Confederation, that the gratuitous use of Ebenezer church, granted by the minister and committee of the church, for the open weekly meetings of the society, as well as the generous donation of candles during several months, and the allocation of the entire amounts collected in pence at the doors, have gone very far toward placing the Protestant Confederation on that public elevation, whence it now looks forward with a confidence of permanent and extending usefulness. The moral courage with which the minister and managers at Ebenezer have withstood the tempests of rabble rage, and the torrents of editorial vituperation, in their zeal for the maintenance of Protestant institutions, are grateful examples to the brethren of every denomination, whilst the effect of that opposition they have encountered, illustrates the faithful promises of God—"thou wilt make the wrath of men to praise thee, and the remainder of wrath thou wilt restrain."

In conclusion, the members of the Protestant Confederation would desire to keep each other in remembrance, that except the Lord build the house they labor in vain that build it; except the Lord keep the city the watchman waketh but in vain; and that in hope and in review, in labor and in success, the motto of the institution should be religiously cherished—"non nos sed gratia Dei,"—not we but the grace of God.

The Rev. HUGH E. PRIOR rose to move "that the report be adopted, and circulated at the discretion of the committee." He regretted that the short notice, and not very good health, prevented him from doing full justice to the excellent report of the year's proceedings, which he was to recommend to the adoption of the meeting. The Protestant Confederation was an union of Christ's people, which the exigency of the times particularly required; and its practical character could not fail to secure for it, by and bye, the best wishes and the best support of all that loved rational liberty, and that desired the maintenance of gospel ordinances. (Hear.) The day chosen for this public meeting, Mr. Chairman, is an auspicious day—one calculated to produce the most grateful recollections and the most active zeal. Three hundred and one years ago the first complete version of our vernacular bible was issued—the sun of Protestant truth broke upon the dark horizon of a world, which for ages had been immersed in the vapor of popish superstition (hear); and mankind were released

from the galling bondage which a selfish and licentious priesthood exercised over them, and introduced to the fellow-citizenship of the saints and the household of God. (Applause.) The anniversary of that day has been well chosen, sir, for the meeting of the Protestant Confederation; the report details practical benefits, well worthy of the living monument of that great victory over popery and slavery; and I hope that, on every returning year, the members will have to state an increasing strength and influence, until it become, under Almighty God, a great auxiliary engine to the overthrow of that wicked system, which keeps our country in wretchedness. (Cheers.) I have great pleasure, sir, in handing in my year's subscription to the treasurer, and beg to propose the resolution which has been read.

The Rev. J. B. M'CREA was announced amid tremendous cheers. He commenced by saying, that seeing two strange gentlemen at the table appropriated to the press, he had courteously enquired, if they felt at liberty to state for what papers they intended to take notes. One of them had politely said he came on behalf of the Freeman's Journal, (disapprobation) the other declined to say for what paper he appeared. Now, he (Mr. M'C.) must at once say, that, whilst he meant no personal offence to themselves, he must tell those gentlemen, in the face of the meeting, that the gross and scandalous manner in which the *Freeman's Journal* and *Morning Register* had formerly misrepresented their proceedings, (hear, and hisses) and the slavish manner in which the *True Sun* and *Morning Chronicle* of London had copied those ribald slanders, was really a disgrace to the republic of letters, and a shameful prostitution of talent by the men who had written the filthy and calumnious statements. (Hear, hear.) He appealed to the honor of the gentlemen near him, for fair play in their reports. They might condemn their principles, they might deprecate their sentiments, they might deny the facts which were stated, and offer what comments they pleased upon their opinions and actions; but they had no right to fabricate expressions of so foul and wicked a character as were continually inserted in those papers he had named. (Hear.) He demanded of the gentlemen at the table, that they should either cease their pretended reports, or give something like even a modest caricature of the Protestant Confederation. He warned them—(one of the reporters said, "warned?")—yes, continued Mr. M'C., I warn them to give honest reports, however vituperative their accompanying comments; or they may hereafter feel, that there is a body of men to whose invincibility the press itself must submit. (Cheers.) Sir, the Report which has been read begins with the recognition of a doctrine which, if ever society had cause to acknowledge it, the Protestant Confederation have reason to do, namely, the special manifestation of a moral providence. (Hear.) Never, since primitive days, did association commence under such variety of difficulties, and proceed with steadier increase. (Hear.) Never was there a more signal creation out of nothing. The unit has literally become a thousand, and the small one a great people; and who but the Lord has done it? (Hear.) Sir, the Protestant Confederation began, as that report tells us, under a pressure from without and a jealousy within, of which it is hard to say whether this or that was the more formidable. The concurrence of events in the progression of popery and infidelity, licentiousness and persecution, since the year 1829, is really the most wonderful and fearful feature of God's government since the birth of the church. (Hear.) From the hour when an infatuate policy flung open the doors of the legislature to the devotees of Antichrist, the wrath of God has evidently fallen upon our land in the way of our sin. (Hear, hear.) The avowed foes of heaven's revelation, once admitted to make laws for the church, have naturally trampled under foot the precepts of grace, and set at open defiance the authority of the Most High. As a nation we loved to have it so. As a nation we have begun to reap the bitter fruit of our doings. (Hear.) From the highest to the lowest offices of state the enemy has gained entrance, and operates his pernicious power. Slander, spoliation, and persecution, are night and day in restless action. 'Spare not,' is the bold and brazen cry with which rampant popery is striding onward to the yet undefined summit of its ambition. (Hear.) Pomp, power, and luxury, envy, perjury, and murder, in every quarter of our land, are the ungrateful return for an admission of God's enemies to a participation with God's heritage.

[At this moment, a little boy, about three or four years old,

appeared next to the speaker, dressed in a suit of Confederation blue, with rich orange braiding, and a Confederation medal suspended from his neck, which excited considerable interest. The reverend gentleman turned to the chairman, and said,]

Sir, I can assure the meeting, this is no trick to produce effect; but as it has occurred, I will say, I am not ashamed of my son or of his significant attire; and I pray that he may never be ashamed of those principles which his insignia denote. (Applause.) Sir, I hate popery with a perfect hatred. (Cheers.) Now mark, Messrs. Freeman and Register, (turning to the reporters) I do not say I hate papists, and desire the extermination of papists; and at your peril dare so to represent me. I regard the *system* of popery, as one destructive of immortal souls and subversive of human virtue; in fact, next to the devil himself, I believe it the most absolute concentration of iniquity, and, next to the devil himself, I hate it. (Hear, and cheers.) I teach my children to entertain a holy horror of the God-insulting and soul-destroying abomination; and I have them all here to-day that, as the father of Hannibal (not the modern Hannibal of the ermine and the mace) brought his son to swear eternal hatred to the Romans, they may receive an early impression, and early plight their vows. (Loud cheers.) O, sir, what a land is this, by the unbridled rapacity of popery. Look to the east, the west, the north, the south; turn to the provinces; nay, rest in the metropolis itself, with enquiring observation. I will not now dwell on those places where, as in my own church, prejudice may be said to be meanly wounded and passion excited, by a notorious controversial character,—though I might descant on the brutal violation of common liberty to which we have been subjected, in the tumultuary invasions of our house of worship, the blasphemous interruptions of our service, the smashing of our windows, together with assaults upon our people, and injuries to the persons, dwellings, and characters of those, who have harmlessly and innocently listened and judged for themselves. (Hear, hear.) It is only a few days since the congregation at York-street—the minister of which has not lately been remarkable for his controversial habit—was attacked by a band of ruffians, and a female and her husband, who were quietly retiring from worship, had their lives endangered. A short time before this, some members of the methodist church in Whitefriar-st. were similarly assaulted, and by whom? Why, by persons who had just before taken, in a neighbouring mass-house, the alleged body, soul, and divinity of the incarnate Jehovah! (Hear, hear.) Thus, the body of that Jesus, that came not to destroy men's lives but to save, whom the poor creatures were taught to believe had become mystically incorporated with themselves, was made the incentive to violence and blood. (Hear, hear.) I should weary those who may read by the detail of such things, done at our very doors; to which frequency has made us familiar, and to which familiarity has made those indifferent, who hear of but do not feel them. In Tuam, we are informed of a reverend gentleman, whom I have the pleasure to see here to-day—I mean the Rev. Mr. Nolan (cheers)—interrupted by savage yells, whilst preaching the gospel of Christ in the cathedral church; and a series of sanguinary outrages against his person and his auditory suggested and encouraged by the popish priesthood. (Hear, and cries of shame.) In Cavan, we have another preacher intercepted, through a gang of conspirators against the liberties and lives of Protestants. In Mayo, we find a popish priest denouncing, from the altar of his mass-house, every man who shall “speak about religion,” and audaciously telling the magistrates he did instruct his flock to pursue them with pitchforks, to hunt them down with dogs, and to put them under water. In Achill we see the private property of a Protestant colony invaded, at the instance of the Romish clergy, and the lives of ministers and members of Christ's church compassed by blood-thirsty persons. In Carlow, a popish priest suborns and instructs, at the confessional, a ruffian duplicate to swear away the life of an innocent man, on charge of murdering an ecclesiastic, who was probably the victim of his own beastly drunkenness. (Hear, hear.) In the county of Clare, a parish priest fabricates a memorial surreptitiously subscribed by twenty out of forty names, including half a dozen priests, their nephews, nieces, clerks, and schoolmasters; the object and effect of which is to punish, as incendiaries, some holy men that dare to visit the contagious sick

and dying; and to speak at the grave of a departed brother, of that Jesus who is the resurrection and the life. (Shame, shame.) In the county of Cork a priest inadvertently lets out, upon the trial of a Protestant for murder, that he has himself sworn, and has encouraged a youth of his flock to swear, against the man arraigned, whilst they knew him to be perfectly innocent of the deed of blood. [An indescribable sensation was produced in the meeting by the recital of these direful facts.] Sir, are these things true? They are. They are matters of record; not in the “old almanack,” but in the modern chronicle of illustrations of the spirit of other days. (Hear, hear.) Have we not, since the fatal measure of 1829, gave power to the beast, had thirteen Protestant clergymen butchered in cool blood, and the lives of as many more attempted? Have we not had above three hundred Protestants immolated at the inhuman shrine of the Moloch of popery? Does a day pass whereon the wings of the wind bear not the shrieks and groans of the dying martyrs and their wailing kindred? Do not these flagrant facts strengthen the warning of those, whose vigilance and solicitude enable them to collect information, that a general conspiracy against the Protestants of the empire exists at this moment, and that there is a panting impatience to re-act the tragedy of bloody '41, and to effectuate the frustrate plot of treasonous '98? (Hear, hear, hear.) Sir, can we but hate papistry, and confederate for its extermination?

[A person in the meeting, who had several times made remarks during Mr. M'Crea's speech, here said, “It is the principles, and not papists, you mean, Mr M'Crea.” The rev. gentleman resumed,] I say papistry, not papists. (Hear, hear.) Let our conduct tell our object. Do we commit violence? Do we interrupt the services of the mass-house? Do we assault the persons who meet there? Do we halloo and insult the priests? Do we injure their buildings? Do we in any way act, but as becomes rational and accountable beings? (Hear, hear.) Who relieve the popish poor?—who are their real friends in every instance of positive personal wretchedness?—They are Protestants; and if we desired their injury we should leave them to wither in poverty and rot with disease. (Applause.) No, sir, we pity papists, but we hate and abominate their wicked principles. No **POPERY** is our cry, and the object of our confederated determination. (Loud cheers.) Sir, the Protestant Confederation was urged into being by the necessity of self-vindication, which the policy of the legislature and the executive have created. The government and the magistracy have fixed a premium on the persecution of Irish Protestants, which makes our union our very life. (Hear.) Whilst the Lord Lieutenant remits the punishment of a rioter, whom the sentencing judge has pronounced guilty of “as atrocious an assault as ever came into a court of justice,”—I mean Reynolds the ragamuffin of the Coburg gardens; (hear,) we have a *Justice* at one of the public offices, point-blank saying he will not receive an information against the leader of a gang of ruffians, who violently forces his way into a meeting of Protestants, and indulges in the grossest outrages against liberty and decency. (Hear.) Whilst the king's representative commands the liberation from the hulk of convicted perjurers and robbers, the magisterial bench in the metropolis is degraded and polluted by a man, whose ribald jests and unhallowed sneers, as he hears the complainings of persecuted Protestants, and affects to extenuate the crimes of their offenders, is an encouragement to the repetition of assaults, of which he will not now take cognizance. (Hear, hear.) I tell that wicked man, his day of ignominy will come; and I hope yet to see his position occupied by one who will not justify the wicked for reward, and take away the righteousness of the righteous from him. (Hear, hear.) The report, sir, mentions two classes of difficulty with which, through the year, we have had to struggle. The slander, vituperation, and violence of the libertines, and their organs the *Freeman* and *Register*; for which we were prepared, and for more than which we are sufficient. (Hear.) But we did not expect that the petty jealousy and childish envyings of the so-called Protestant press in Dublin, would, with almost one consent, have vainly attempted to strangle us in silence. (Hear, hear, and cries of shame.) I will not now be personal on any connected with the press. In the name of honor, truth, and patriotism, however, I demand such reports of our proceedings as may stimulate to similar

conduct our brethren elsewhere. The report mentions that a new Protestant paper begins its race to-day. It makes good promises; we must hope it will redeem them. (Hear.) I would repeat the advice I have before elsewhere given. Let every man and woman whom I can influence endeavor to purchase the *Dublin Standard*. If it does full justice to the Protestants of Ireland, support it and recommend it; if it neglect you, abandon it at once, and use every influence to extinguish it,—

An open foe may prove a curse,
But a deceitful friend is worse. (Cheers.)

There is no man better able to appreciate the real value of the press than I; and be assured, sir, nothing is more unduly dreaded than this *soi-disant* creator and destroyer of public character. If a man, or a society, cannot become self-great by public usefulness, the press can do neither any solid service. If men effect good without it, the press can do no injury; and, generally speaking, it is the most venal and equivocal of all allies. We owe the Protestant press of Dublin very little. Some of them are our extremest foes; but they have done their utmost. (Tremendous cheers.) We have struggled through their worst hostility of faint praise and tacit slander. We have risen, by God's assistance, on our own pinions (cheers); they are now beneath us; and we are bounding onward in our career, gathering strength with altitude, and defying alike the darkling vapors and the grumbling tempests that roll below. (Applause.) The Protestant Confederation, sir, is at this moment the most formidable engine against popery that has existed in Britain since the days of the Scottish Cameronians. (Cheers.) Our thousand members are men of moral might; (hear,) they are generally sober men, reading men, thinking men, working men, and, I trust, praying men. One in object, one in purpose, one in spirit, every individual is a thousand, for counsel or for fight. (Tremendous cheers.) Yes, sir, and by our penny-raised funds of one hundred and sixteen pounds, we have already done more practical good, directly and by example, than as many thousands in another way could effect. (Hear, hear.) Every person we have aided, and that has repaid us, has increased our capital by his interest, our numbers, by his adhesion, and our influence by his zeal.—(Cheers.) With all the sinister hostility of our envious brethren, we have pervaded the country, and crossed the channel; in north and south we have those that identify themselves with us. Lancashire, Cheshire, Yorkshire, Derbyshire, Warwickshire, and Somersetshire have kindred associations, that adopt our motto and carry our name. (Cheers.) The rising cry of "NO POPERY" is strengthened by the internal harmony and the personal benefit reciprocally conferred in our Protestant Confederations. (Hear.) [The reverend gentleman here entered at considerable length into the temporal benefits conferred by the institution, and which ought to induce the co-operation of those scrupulous persons among the Lord's people, who object to what they call political societies. He named widows, orphans, sick poor, and unfranchised freemen, householders, &c. who had been relieved from the funds.] I have to inform the liberalists who may be present, that the Confederation has carried its benefits as far as purgatory; (laughter.) I am serious in this;—a poor man, some time since came to me, telling me it was in my power to take him out of purgatory; what he meant you will gather from circumstances. I visited him in the upper back room of a house in Mecklenburgh-street; after ministering to his temporal and spiritual wants, I was returning from his chamber, when the whole staircase was crowded with women, every one having an infant in her arms. Had hell been disemboved, such cursings, yellings, and obscene remarks, as were uttered by those poor wretches, could hardly have been surpassed. One actually menaced me with the pitching of her infant into my face; and on my leaving the door, I was roundly pelted with cabbage-stalks, bones, and similar missiles. From that time forward, the poor man, whose only crime was that in his own apartment he had been visited and prayed with by his minister, led a life of torment, short only of hell or the inquisition. He applied for a loan, that he might pay his rent, which was granted him; and then, to use his own words, he was delivered out of purgatory, (laughter)—and I verily believe him. Mr M'Crea then entered at length into the religious and political advantages of the Confederation, in diffusing the knowledge of popish doctrines,

and the current facts of popish aggrandisement and intolerance; and in qualifying and uniting protestants for the conservative exercise of their rights, as citizens and good subjects; and recommended a steady and diligent attention—by young men in particular—to their mental and moral discipline, by means of the First or Knowledge Section. He urged the example of their enemies, in a conscientious preference of Confederators or Protestants in all their dealings. (Hear, hear, hear.) For my own part, said the reverend gentleman, whilst I will assist in his immediate pressing necessities any of my fellow-creatures, asking no questions; I have long made it a principle to be what is called an exclusive dealer. (Hear.) Whilst my protestant brethren are made to suffer for their religion's sake, I esteem it but as just and humane to act thus for their protection; I have neither butcher, baker, brewer, grocer, hatter, shoemaker, tinker, tailor, wine-merchant, tradesman, nor servant, who is a papist; (loud cheers,) and did every protestant gentleman carry out this principle to the full, there would soon be a vast change from the haughty bearing of those men, whose study is to injure and to annoy every protestant, who will not unreasonably contribute to their lazy mendicancy and disgusting idolatries. (Cheers.) Sir, I am almost ashamed for having detained the meeting so long. (Hear, hear.) I will conclude by again saying—our success through the year has been most wonderful, all things considered. We began in debt—we shall resume with capital. We began an unit—we have now a physical strength sufficient, at all events, to keep Dublin in order, if treason or rebellion shall raise its brazen front and bloody arm. (Cheers.) Our capital is reproductive, whilst our charity is diffusive; (hear,) and our moral character is under a training that promises a daily increase of religion, of virtue, and of honor. (Cheers.) Who has done this for us but God? (Hear.) We acknowledge his power—we trust his grace; and because the Report traces all our success to his wisdom and his might, I do most cordially recommend the adoption of the motion proposed by my reverend and respected friend. (Mr M'Crea was followed by tremendous cheers, and rounds of the Kentish fire.)

The Rev. Mr. NOLAN, formerly Roman Catholic clergyman, rose to move "that the unmitigated persecution of Protestants, and the partiality of the executive government towards the members of the Romish communion, call for continued exertion on the part of the Protestant Confederation." The rev. gentleman said he regretted that his state of health (having recently broken a blood vessel whilst preaching the gospel of Christ) would not permit him to speak to the resolution as he would wish. He could, however, say that the facts which it assumed, and the duty to which it called, he was able from personal experience to support. Since his conversion from the Romish faith he had experienced the most relentless persecutions; and, notwithstanding the detail of Protestant persecutions by the Rev. Mr. M'Crea, they were but a part of the implacable wickedness with which the poor people of his former communion were taught to follow those who differed from them. (Hear.) No man owed more than he to the kindness of the Roman Catholics of Ireland. He would be sorry to misrepresent them; but he was bound in truth to say Mr. M'Crea had not exaggerated the facts. He (Mr. Nolan) had several times been waylaid, with the intention of taking away his life; and only to the special kindness of providence it was owing that he had the privilege of speaking in behalf of an institution whose object was to protect the members of the true religion. (Hear.) The rev. gentleman particularised the circumstances of the interruption in the cathedral at Tuam, which was begun by a band of ruffians, who were instructed in their wicked work. They pretended to be drunk, as if one sin was an excuse for another; and in a manner the most wanton and cruel, endeavored to convert the house of God into an arena of tumult and strife. (Hear, shame.) He had no hesitation in saying, that the Romish priesthood were at the bottom of all this. (Hear.) Their object was to provoke our outbreak, in the vain hope that this would make their system predominant in the country. (Hear, hear.) Mr. M'Crea had spoken of the island of Achill, which, as he had lately visited it, he would say a few words about. Achill is an island on the west of Ireland, cut off from the Co. Mayo by a neck of the sea; it is about thirteen miles long, and contains about 6000 inhabitants. Until a very short time ago the gospel of salvation was never heard among that people;

but a Protestant colony has been formed, and there are now 200 persons attending the Protestant service. (Cheers.) A Mr. Hughes, priest at Newport, in Mayo, has said there are only four families of Roman Catholics attending the gospel service; but 200 souls are rather too many for four families. (Hear.) Upon this fact he had challenged Mr. Hughes in the town of Newport, and he could not deny it. A very short time since he (Mr. N.) was returning from Achill; a conspiracy was formed to take away his life, on the Mayo side of the strait. Having accidentally omitted to pay his bill at the hotel, he returned for that purpose; and to this circumstance, under a gracious providence, was owing the preservation of his life. (Hear.) One other fact of refinement in cruelty he would take leave to name. A certain priest named Cannon, a man professing the principles of Christianity, but whom he must call a devil in his actions, had actually instructed his people, in the lack of other means of injury to throw scalding water upon him! (Hear, hear.) Such was the manner in which, in this country, those were treated, whose only crime was to judge and act for themselves, in their anxiety to obtain salvation for their souls; for it must be known to Roman Catholics who were acquainted with him, that he had but to say the two words—"I retract"—to gain advancement in the catholic church; but he had a soul to be saved, and he considered he would be ruining that soul if he continued any longer a catholic clergyman. (Cheers.)

Mr. P. T. ALCOCK begged to second the resolution which had been proposed so eloquently by our rev. and respected friend. After the detail of occurrences urged by the rev. president of the Confederation, and the rev. Mr. Nolan, it would be a work of supererogation to adduce any arguments to prove that the persecuting spirit of popery is in vigorous activity in the present day. That Popery has been encouraged and Protestantism discouraged for the last few years is palpable to the most casual observer. (Hear.) Seven years only have elapsed since that concession was made to popery by which the sun of glory that blazed in the firmament of Britain's constitution became instantly obscured. Many concessions have since been made, that have still further diminished its lustre, giving fresh strength to popery, while weakening the power and decreasing the influence of Protestantism. (Hear, hear.) It may be remembered by many, what professions were made by Roman Catholics, when seeking emancipation. All they desired, all they sought for, was equality. They even swore they would never, by any power they possessed or might obtain, seek "to weaken or disturb the Protestant religion." (Hear.) We were then promised, that tranquility and peace would be restored to our unhappy country: that our commerce should be improved; and plenty become our portion. But, oh! what gross delusion! the very reverse of this is the fact. Concession has in no way tended to satisfy the avaricious appetite of popery. It has only increased it. Her every effort since has been with a view to ascendancy in the state, and the total suppression of Protestantism. The deeds of her children have proclaimed them the most flagrant perjurers that ever existed. The entire tenor of their conduct has been directed to subvert it, by measures introduced into parliament, by agitation at home, and by open resistance to the laws of the land. Religious animosity, and political rancor have been kindled to a flame, now ready to burst in open rebellion and revolution. (Hear.) Crimes of the basest character have flung a deeper shade on the black catalogue of which our priest-ridden, Den's-instructed countrymen, have been guilty. Is this an overstrained picture of the progress of popery, since she obtained power? No; 'tis infinitely below the mark. The deeds of bloodshed, the burnings, plunder, and destruction, the oppression and persecution, the perjuries against the lives of Protestants, and the thousand crimes of which the unhappy votaries of popish domination are guilty, are enough to harrow up the very soul, and cause the mind possessed of one degree of sensibility to sicken at the view. (Hear, hear.) How is our astonishment heightened when we come to reflect, that, with all these enormities, she is cherished by the smiles of power in her hellish career, by those who have sworn she is heretical and damnable. Protestant Confederators, what do these facts demand? They call, with a voice of thunder, for an increase of effort to stem the torrent which is threatening to sweep away all we hold dear. (Cheers.) What we have attained to, notwithstanding many many obstacles, must convince that we are favored from on high. I, for one, have had to contend with the

threats of open foes, and, what is worse, the scoffs and derisions of friends. Nevertheless it is my glory and my boast, this day, that I was one of the earliest members of the Protestant Confederation, when there was no comeliness in it that should it be desired. (Hear.) I cannot refrain from remarking, it is an unaccountable apathy that has prevented that support from the wealthy and influential portion of the Protestant community which we might expect. (Hear, hear.) For what reasons, for the life of me I cannot imagine. Our principles are consistent with our religion—our objects are worthy objects; and, for all that open-mouthed malice proclaims, and insidious envy silently encourages, our manner of conduct is that which the bible requires. Because we would unite all classes of Protestants in one confederated band, some imagine we wish to level the ranks of society:—they are wrong; our desire is to uphold them, (Cheers) and gladly would I resign my place upon this platform, to one better qualified by talent, and experience, and position, for the duty I discharge. But, sir, though this Confederation commenced in humility, I never entertained a doubt of its success. I look to the instruments by which the Lord Jesus Christ promulgated the glad tidings of salvation, and see in them the humble fishermen of Galilee. I can adduce a more modern instance in that originally humble institution which now ranks foremost among the charities of our city—I mean the Protestant Orphan Society, (cheers) which had for its founders three humble operatives, and for its earliest funds *three pence*; and now by the blessing of God, affords protection to upwards of 200 orphans of our protestant brethren. (Cheers.) So, sir, our barque; she set sail with feeble fittings and on a troubled sea; the tempests of calumny and slander blowing hard upon her; she has weathered the storm, she is catching the favorable winds of protestant approbation, and will soon sail proudly on the ocean of protestant independance. (Cheers.) Protestants!—you have heard this day from the rev. gentleman, (Mr Nolan,) the affecting narrative of his sufferings from cruel popery. You have heard him declare that her ministers are devils in action; which, indeed, they have too fully proved; the Rev. Dr. M'Hale, R.C. Archbishop of Tuam, he has told us, advised his flock to receive him on their pitchforks, and to take care to have them well pointed for the occasion!! (Cries of shame.) Another he has told us of, whose enterprising spirit and talent for invention, deserves our liveliest admiration: he despises the vulgar weapons, which his superior so strongly recommends, as fit only for the unenlightened ages, when the pike flourished as the weapon of the day, and with a desire to keep pace with the march of intellect, he invents a system to do away with christian ministers by steam. (Laughter.) In conclusion, let me entreat the protestant public, generally, and the Protestant Confederation in particular, to use every effort, strain every nerve, embrace every opportunity, to banish the mystery of iniquity from our country. (Cheers.)

Mr. W. BATTERSBY—Often, Mr. Chairman, as I have been permitted to advocate the cause of the Protestant Confederation, I never did so with such feelings of satisfaction to myself and thankfulness to Almighty God. When, sir, I look back upon the year that has past, when I consider all the difficulties we have surmounted, all the dangers we have been enabled to overcome, and all the enemies we have defeated; when I recollect that we commenced our operations in debt, and that now we have a good sum to continue with, the least I can say is that the God of our fathers has helped us. I have to propose, sir, "that the best thanks of this meeting are due, and hereby given, to the minister and committee of the Ebenezer church, for their granting the gratuitous use of that building to the Protestant Confederation." We set out, sir, upon the principle of economy, and in consequence of the kindness of the gentlemen to whom this resolution refers, we have been enabled to save the money which we must otherwise have paid for rent. (Hear.) The prospects, sir, of the Confederation are most cheering; we always trusted in Him that is mighty to save, and we have not been disappointed—we never feared what man could do to us. (Hear.) It is my opinion, sir, that Protestants are too much in the habit of magnifying the dangers by which they are surrounded; for my own part, I prefer contemplating the sunny brightness of our present prosperity and our prospective greatness, to dwelling upon the gloomy forebodings of a next to impossible overthrow. (Cheers.) That the society is progressing, sir, we have

abundant proof; one of the strongest in my mind is, that the ever watchful foes to the interests of Protestants and to everything which partakes of hatred to popery, find it impossible to restrain the expression of their feelings with regard to us, so that week after week the vile and infamous journals, with which our city abounds, teem forth upon us the streams of slander, calumny, and falsehood. This, to be sure, is not to be wondered at, for none will expect pure water from an impure fountain. (Hear.) But, sir, our society is prospering withal. We cannot hide from ourselves the fact, that we have been the humble instruments in God's hands of effecting much good to His people—that the glorious majesty of the Lord is upon us, and that he has prospered the work of our hands; and we have abundant reason to hope that he will, too, ere long, establish it, in working, through us, the total destruction of that enemy of man's soul, that destroyer of man's life, peace, and happiness, the insulter of heaven, the invention of hell, the doomed of perdition—popery! (Cheers.) Oh! sir, we have reason to be thankful that God has declared that down she must come, though her proud towers are exalted so high as to hurl defiance at the world and the throne of heaven itself; and though her foundations are deep as the unfathomable abyss, though her power be the might of kings, princes, popes, and priesthood, in one day sudden destruction shall come upon her: smitten on the crown of her pride, her lofty battlements will totter and tremble, and fall with a sound that the world shall hear, and burst into a long, loud shout of joy, “Babylon the great, is fallen! is fallen!” (Loud cheers.) I cannot omit, sir, this opportunity of referring to one fact that should, in my mind, be a sufficient recommendation of this society to every real scriptural Protestant; it is, that this institution is the most decided, determined, and inveterate enemy to the Infidel Education Board of Ireland. (Hear.) All its efforts have been, and will be, put forth for the overthrow of that body, which sets at nought the counsels of the most high, and like popery, substitutes the wisdom and authority of fallible man. Aiming to destroy popery in every shape, our attention is specially directed to the education board; because, under the mask of indifferently educating the rising generation, it is one of the chief instruments in the hands of the government, to make popery the established religion of Ireland. (Hear.) Day after day in one of its schools we have the mummerly of the mass celebrated by a popish priest; and in another the master writing sentences for his scholars to copy, calculated to excite within their minds a hatred to Protestants. In all its schools we have the worship of the Virgin Mary inculcated, in all its schools we have the bible mutilated and mistranslated. If these are not sufficient reasons to justify us in condemning the education board, you can have more. I will not trespass upon the valuable time of this meeting, further than to say that as we have acted, so will we continue to act. Nothing shall daunt us (hear;) for though thousands should rise up on our right hand, and tens of thousands compass us round about to destroy us, He that dwelleth in the heavens will laugh them to scorn, the Lord will have them in derision. (Hear.)

For happy homes, for altars free, we grasp the ready sword—

For freedom, truth, and for our God's unmutated word;

Be these the war-cry of our march, our hope the Lord most high—

We'll put our trust in God, my boys, and keep our powder dry.

(Mr. B. resumed his seat amid loud cheers.)

On the conclusion of Mr. Battersby's speech, M'Crea said—Sir, I have a thousand such in Sparta, (Loud Cheers.)

MR, GEORGE PHAYRE seconded the resolution, which was passed unanimously.

MR. M'CREA proposed the General Committee for the ensuing year, which was seconded by Mr. Moffitt.

CAPTAIN SAUNDERS then left the chair, the Rev. Hugh E. Prior was called to it, and thanks were returned to the gallant gentleman for his attendance and politeness.

The Chairman then requested the Rev. Mr. M'Crea to close the meeting with prayer; after which the immense assembly separated; and because of the polite supply of two policemen by the Magistrates of Henry-st. office, not a symptom of disturbance, as some dreaded, was manifested.